

IDEALS OF INDIAN EDUCATION & CULTURE



अविद्याया मृत्युं तीर्त्वा

विद्यायाऽमृतमश्नुते

BHARAT SEVASHRAM SANGHA

THE IDEALS OF INDIAN EDUCATION AND CULTURE

ACHARYA
SWAMI PRANAVANANDA
MEMORIAL VOLUME

Samvat 2019

BHARAT SEVASHRAM SANGHA

PUBLISHED BY
SWAMI VIJOYANANDA, ON BEHALF OF THE BHARAT SEVASHRAM SANGHA,
211, RASH BEHARI AVENUE, CALCUTTA-19

PRINTED BY
Sree R. Ghosh from the Asoke Printing Works, 17/1, Bindu Palit Lane, Calcutta-6

~~PRICE : RUPEES THREE ONLY~~

Revised
Rupees
Thirty only

COVER DRAWING BY SREE GANESH BASU.

COVER ENGRAVED & PRINTED BY THE IMPERIAL ART COTTAGE

PUBLISHER'S NOTE

Acharya Swami Pranavananda, a patriotic Saint, the great founder of the Bharat Sevasram Sangha, who carried on his inhuman spiritual penance, unnoticed in a remote rural retreat of Bengal, appeared, after attainment of the highest Divine Illumination, as a nation-building Prophet before the Indian public in the second decade of the present century. He organised the Sangha — a religious brotherhood of Sannyasins dedicated to Realization of Self and selfless service of the society without distinction of caste, creed or colour.

The ultimate object of the Sangha is reorganisation of the vast heterogeneous Indian masses into a homogeneous one,—a well-compact powerful nation, rebuilt on the basis of its ancient spiritual and cultural ideals and tradition, skilfully readjusted and re-adapted, so as to suit changed circumstances of the present scientific age.

With this object in view the Sangha undertook a comprehensive plan of work. The multifarious activities of the Sangha that gradually run through the entire rank and file of the society can be classified into several distinct lines :—

(a) Propagation of the Traditional spiritual and cultural ideals in India and outside through individual sannyasin preachers and also organised preaching parties of the monks and selfless workers. Restitution of the spiritual and religious atmosphere there.

(b) Reformation of the holy places of India and

(c) Spread of education based on Indian moral and spiritual idealism.

(d) Humanitarian services of all kinds.

(e) Reorganisation of the disintegrated Indian masses and reconstruction works of the Indian society (including removal of untouchability, welfare of the backward classes, uplift of the tribals as an integral part of the Indian society, and defence party organisations).

It may be mentioned in this connection that the Sangha, since its inception, have been running its educational activities in various ways :—

(a) Brahamacharya Vidyalayas, run according to the ancient Gurukul system of India.

(b) Free Primary Schools, Night Schools, Junior High and Multilateral Higher Secondary Schools.

(c) Students' Homes, under the guidance of the Sannyasins of the Sangha.

(d) A department for producing and circulating character-building type of literatures.

(e) Organising discourses and lectures to create an atmosphere for introducing a system of ideal education in the schools and colleges.

(f) By bringing hundreds of students in personal touch with the spiritual Head of the Sangha and giving them instructions, according to their individual need on formation of ideal life and character.

In view of the present disorder, indiscipline and unrest in the field of education, specially among the student community, the Sangha keenly felt the necessity of an overhauling, on the basis of moral and spiritual ideals, of the present system of education.

Accordingly, the Sangha launched, a few years back, an "Ideal Educational Movement," inviting co-operation and assistance of the Leaders, Educationists, Teachers, Journalists, Union and State Governments and University authorities as well as all persons holding responsible positions in different spheres of the society.

The Movement elicited hopeful response from the thoughtful public of all state of the society. Ideal Education Conferences, organised on various occasions by the Sangha in different States were graced by the Governors, Chief Ministers, Education Ministers, the authorities of the Universities, the thoughtful leaders, the learned professors and teachers, the famous educationists and the journalists. They participated in the deliberations on remodelling of the present educational system with tactful introductions of moral and spiritual ideals and principles. The daily Newspapers also supported the Sangha very strongly.

The Sannyasin representatives of the Sangha occasionally interviewed the President, the Vice-President, the Prime Minister, the Education Minister, important members of the Central Cabinet and the distinguished Parliamentarians and tried to impress upon them the need of reform of the present educational system with the object of moulding the life and character of the future citizens of Indian Republic into an ideal one.

As a result, a Commission under the Chairmanship of Dr. Sri Prakasa, the then Governor of Bombay, was set up by the Union Ministry of Education which investigated and submitted a scheme of ideal education, * that may gradually be given effect to, in near future ; for which what is essential is an active and reciprocal co-operation of the Government and University authorities, the teachers of the schools and colleges, the thoughtful guardians and the social service Institutions.

During the discussions and interviews with the Prime Minister and Dr. K. L. Shrimali, Union Minister for Education, the Sangha was repeatedly requested to give some suggestions as to how it is possible for a Secular State to introduce moral and spiritual education in higher and lower stages.

The Sangha then requested the top-most and well-known educationists of the country to contribute their thoughts to give suggestions on this subject.

Here, articles especially written as well as some written speeches delivered at the Ideal Education Conferences have been printed.

The Sangha feels that to bring about a reformation into the entire system of education, prevailing in India today, the following suggestions are to be taken into action, immediately.

(1) Government, Universities and Authorities of Educational Institutions should award prizes, stipends, etc., as they do for merit, for *moral character* and *Good conduct* also. This will encourage formation of good moral character amongst the students. In building up a powerful and advanced Nation the importance of building up strong moral character and good conduct can never be over-estimated.

(2) Daily classes on moral and spiritual subjects in schools, colleges and Universities must be maintained.

- (i) Religious instructions on non-communal basis and such texts as the Bhagavat Gita, Sikshyaddhya of Veda, books for moral instructions like "Niti-Sataka" of Bhatrihari should be introduced.
- (ii) Portions of the Epic and Upanisadas may be in the syllabus for inculcation of great national ideals ; students should come in contact with our glorious past to realise India's cultural heritage.
- (iii) As a rule there should be a separate syllabus for girl students. So long that is not practicable, there should be a compulsory paper on the lives of great women saints, female savants, renowned mothers of all nations and heroines to infuse the spirit of piety, chastity, moral strength and the ideals of womanhood and motherhood.

* The Report submitted by the Commission has been reproduced in the Appendix I of this book.

(3) There should be a compulsory prayer at the commencement of lessons everyday and there must be a prayer hall in every institution—both in schools and colleges for the said purpose. The text of the prayer should be a prayer in the real sense of the term, and not a mere song. The National Anthem "Jana Gana Mana" which is sung as a prayer in some institutions may be helpful for National Integration but cannot help in developing spiritualism in mind. There must be invocation of God and His eulogy seeking His blessings. Different prayers may be selected to suit students of different creeds viz. Hindus, Muslims, Christians, Buddhists, Jains, etc. Meditation for concentration of mind must be practised, collectively, in prayer Halls in the Educational Institutions. Yogic Asanas may be taught regularly.

(4) Co-education should be completely stopped in both schools and colleges. There should be separate schools and colleges for boys and girls.

(5) Co-acting of boys and girls in functions of educational institutions should be disallowed.

(6) The atmosphere of Educational Institutions should be wholly free from political influence ; teachers and students should not meddle in active politics. Governments and University authorities should pass rules to this effect. Party-politics should not be allowed to vitiate the atmosphere of Educational Institutions.

(7) *Decentralisation of Educational Institutions :*

Universities, colleges and schools should not be located in the heart of cities but should be outside the humdrums of city-life. They should be located in rural areas ; the atmosphere should be calm and unruffled to help concentration of mind, to avoid diversion of energy and evil influences of town life or urban society. Unwieldy number of students or unchecked admission should be disallowed ; more institutions with lesser number of students and of residential types should be encouraged. In Vedic India, the Forest Universities had been developed on residential basis. Thousands of students used to flock together from different parts of the country to these Universities. They used to stay with their preceptors (Acharyya) ; while we have discarded these ideals of Vedic India as old and back-dated, they have been getting acceptance in the West,— in the scientifically advanced countries, like America and England, Canada and Australia. We have seen during our visit to Western countries that the Christian Missionaries have been maintaining such Educational Institutions in deep forests, purely on residential basis. All these institutions are attached to big Churches. Daily prayers, practice of meditations, special classes for scriptural study, etc., are being conducted by the priests. It is a great tragedy that what India abandons,—considering 'impossible' and 'unpracticable' the West welcomes and embraces them in their individual and national life as well.

(8) Compulsory instructions in physical training should be imparted to make our country a nation of heroes, mentally and physically strong and not a nation of weaklings.

(9) The spirit of social service in all its aspects including relief works during unforeseen natural calamities should be infused so that students may offer yeomen's service to their countrymen in times of dangers and difficulties. The heart of the students should be developed along with the head. The good qualities prevailing in the mind of pupils must be nurtured by these types of social service works.

(10) There should be a *parents' association* or *guardians' association* in every town or village to keep close contact with authorities of educational institutions for doing the needful for improvements (moral and spiritual uplift) of their wards.

(11) In the various departments of schools and colleges, *moral organisation* or *moral society* (Suniti Sangha) should be organised as a compulsory department to tone up the moral aspect of students life.

(12) Sanskrit must be made compulsory upto Intermediate standard, as the language itself has a power to mould the mind of the students towards devotion, reverence and truthfulness.

(13) The students upto the age of 20, should not be allowed to see any immoral cinemas and films. Educational films conducive to moral and spiritual education should be produced for the students community, specially.

I extend on behalf of the Sangha our heartfelt thanks to our Hon'ble Prime Minister Shri Jawaharlal Nehru, and Dr. K. L. Shrimali for expressing their thoughts in writing Foreword and Introduction for this Volume.

I also express my special gratitude to Hon'ble Dr. S. Radhakrishnan, the President, for his most learned and timely message for popularising this book and for reformation of present education system of India.

Before I conclude I must convey my sincere thanks and gratitude to the contributors in general for their valuable contributions for the enrichment of this volume and to Shri Nirmalendu Chakravarty and Shri Amalendu Chakravarty in particular who helped me a lot from the beginning. The Sangha will remain ever grateful to them and to them also who rendered invaluable assistance for speedy publication of this book.

Swami Vijayananda

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FOREWORD

I am glad to know that the Bharat Sevashram Sangha is going to publish a book entitled 'Ideals of Indian Education and Culture'. I have also noted that this book will contain articles from a large number of eminent men and educationists. The book should prove useful to all those who are interested in education.

Indeed everyone is to some extent interested in this vital subject. This question was considered by the National Integration Conference and some suggestions were made. These suggestions did not lay any stress on moral education. But, education, if it is to be worthwhile, has to deal with moral and ethical standards even though it does not teach any specific religion as such. Life cannot be divorced from these ethical problems and from its spiritual aspect, or else, it becomes lopsided.

We have seen tremendous advances made by science and technology. Indeed the emblem of the modern world can well be said to be the mushroom cloud which is the product of atomic bomb explosion. Unless this advance is balanced by progress in the spirit of man, the world, which is near disaster already, may well succumb to it.

We cannot do without science, for that is the essential aspect of truth and represents the modern world. At the same time we cannot do without spirituality in our education and make up. The only way, therefore, is, as Vinoba Bhave has put it, to combine science and spirituality.

I do not know how this can be done satisfactorily, avoiding the narrowness of many religious beliefs. But I am sure that this is the only way. I hope that this book will throw some light on this subject.

Jawaharlal Nehru

INTRODUCTION

By

Dr. K. L. Shrimali,

Union Minister for Education

Bharat Sevashram Sangha which was founded by Acharya Swami Pranavanandaji Maharaj has been doing valuable work in the field of education and social service. The Sangha through its various institutions is attempting to awaken the moral conscience and spiritual sense of our people. The Sangha has organised several institutions of public welfare and through its various activities is trying to enlighten the people about the moral and spiritual values of our heritage. With this object in view Swami Vijaynanda has brought out a publication 'Ideals of Indian Education & Culture'.

Education is the main instrument for building up a society and in a period of transition through which we are passing it is all the more important that we have a clear understanding of our goals and purposes. The aims of education are determined by the values which a society cherishes. Education does not have goals separate from those of the society. In fact, education is one of the many activities organised by the society with a view to fulfil certain social objectives.

In ancient India the supreme aim of life was self-realisation. It was believed that Mukti or salvation could be attained only through self-realisation. The Guru and the pupil lived in close contact with each other, and under the natural surroundings of the Ashrama. Since the purpose was to understand one's own self, the attention of the pupil was directed inward. The natural surroundings of the Ashrama provided ideal surroundings where the pupils could pursue the highest Truth under the guidance of their teachers. The Upanishads made a distinction between the *para Vidya* and *apara Vidya*. The latter comprised of the study of four Vedas and the six Vedangas or ancillary subjects of Phonetics, Ritualistic knowledge, Grammar, Astronomy etc., but the instruction was not complete unless a student had acquired *para Vidya*—the knowledge through which ultimate reality is known. This is brought out clearly in Chhandogya. Narada acknowledges to Sanatkumara :

"I have studied, most reverend Sir, the Rigveda, Yajurveda, Samaveda, the Atharvaveda as fourth, the epic and mythological poems as fifth Veda, grammar etc., these things most reverend Sir, have I studied ; therefore am I, most reverend Sir, learned indeed in the scripture (Mantravid) but not learned in the Atman (Atma-vid). Yet have I heard from such as are like you that he who knows the Atman vanquishes sorrow. I am in sorrow—lead me then over, I pray, to the farther shore, that lies beyond sorrow".

Sanatkumara said to him "Whatever you have studied is but words".

It is the eternal quest of the Infinite in which the ancient Indians were engaged and the whole of educational system was geared to fulfil this end. All the teachings and educational practices followed from this supreme aim.

Reverence for the old and the learned was the keynote of the code of conduct for students. The students were expected to respect their parents, teachers and guests. It was only by doing one's duty towards them that one could repay the debt which they owed to them. The insistence was on following one's duty (dharma) rather than on asserting one's rights. An intimate and personal relationship existed between the teacher and the pupil. The teacher inspired him and delivered a new birth to his pupil. He was therefore called a dvij (twice born) after he was initiated as a Brahmachari to lead a life of strict austerity and self-discipline.

We have travelled very far from the ancient system of education as we have from the ancient way of life. The emphasis has shifted from self-realisation to objective knowledge and from the mastery of inner world to that of the external world. And still as we ponder over the present situation we find that more knowledge of the external world without a proper understanding of the self—which is the source of all life and knowledge, man remains a helpless creature in the world today. Man has acquired great mastery over the forces of nature but he remains oppressed with fear of death. The truth is however beginning to dawn that without a proper understanding of the self, man will never get a real sense of security. In reconstructing our educational system we would do well not to cut ourselves off from the roots which alone could give us sustenance and strength. It would be a great tragedy if in the pursuit of the knowledge of the external world we lose sight of the true reality.

Swami Vijayananda has rendered a great service by bringing out a publication on 'Ideals of Indian Education and Culture' which contains valuable articles by some of our eminent thinkers. I feel sure that this would prove of great value to our teachers and will find a place in the libraries of our educational institutions.

VIEWS & MESSAGES

From :

Hon'ble Dr. S. Radhakrishnan,
President of Indian Republic

Dr. Rajendra Prasad,
Ex-President of Indian Republic

Dr. B. C. Roy,
The Late Chief Minister, West Bengal

Shri C. P. N. Singh,
Ex-Governor of Punjab

Hon'ble Shri P. C. Sen,
Chief Minister, West Bengal



Rashtrapati Bhavan,
New Delhi-4.
July 6, 1962.

The purpose of education is to help us to find out '*What we are in this world for*', — is it merely to grow rich or greatly learned, or is it for the purpose of fulfilling yourself and making yourself an offering to the Supreme? The students should always find time for self-knowledge (*Atmajnan*), scrutiny and self-criticism (*Atma-Vichar*) even at a time when everyone is hectically after accumulation of material possessions.

The education has certain ends in view. In the present-day world, it means giving the pupils a knowledge of the world in which they live ; study of science, history, geography, etc., enable them to get that knowledge ; they are also trained to acquire some technical skills by which they can earn a livelihood. These two are accepted in the world as objectives of education. But, however intellectually informed and technically skilled we may be, unless there is a sustaining purpose, an overarching vision, knowledge and skill by themselves will not be enough.

The chief purpose of education, according to Indian thought, is not the acquisition of skills and information only, but to qualify for initiation into a higher life, into a realm of thought which transcends the world of space and time, though Supreme informs and animates it.

The Gita emphasizes the need for combining wisdom with knowledge — *Jnanam Vijnana-Sahitam*. Many of our students suffer from spiritual vacuum. For a balanced education, we need the development of moral standards and spiritual aspirations.

I hope the book "*The Ideals of Indian Education and Culture*" recognizes this vital factor.


S. RADHAKRISHNAN

I have always felt that the system of education prevalent in our country lacked one thing.

Ours is a secular state, and naturally, religious instruction on the pattern of any particular faith or religion cannot be introduced into the curriculum of Government institutions. But apart from the tenets of a particular religion, there are certain moral and spiritual values which are common to all faiths, and even those who do not have belief in any dogma or formulae of any particular religion or sect, do accept such fundamental ideas as of great value. It is, therefore, necessary to give to our own people a grounding in such universal moral and spiritual precepts.

Some people still think that it is not possible to separate moral and spiritual values from religious tenets and dogmas. It is, however, my firm belief that it is possible as well as necessary to do so in order that even in a secular state the curriculum can include such precepts. I always felt that this was lacking in our existing curriculum. The lacuna may be removed. Attempts had been from time to time made individually to devise such a curriculum and it should not be difficult to do so now collectively.

I would suggest that attempts should be made to devise and formulate a course which can be introduced as part of curriculum of all educational institutions. I am afraid we shall otherwise be drifting and may succumb to more difficult days ahead.

We have not only to safeguard our national integrity but also our cultural heritage. The time has come when a synthesis should not only be worked out but propagated between science and spiritualism. On this basis we can build up a society, the members of which can face the nuclear menace successfully, and without giving up their belief in any faith can accept and profit by the common experience of all mankind.

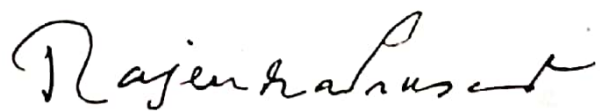
Religious tolerance is a special requirement in a country like India, where we have got different faiths. Here we have to foster complete tolerance not only in a negative sense but in a positive sense. It is not enough to believe in or talk of such tolerance. We must live a life of active helpfulness and love for all, irrespective of faith or religion.

It is easy to lay down abstract propositions but difficult to carry them out in one's own life. But educational institutions can go a long way to imbue young boys and girls, who come under their influence, with this kind of active love for others.

Truth and Ahimsa are the fundamental concepts around which all morality and spirituality revolve and which are basic in all religions. At the same time reverence for freedom and willingness to suffer for it and fight for it in a sacrificial spirit was never needed more than to-day.

We have to keep in view all these aspects when we go ahead to bring about a reorientation of our system of education.

Secular state has this inhibitions about inculcation of religious teachings. But individuals in homes and voluntary organisations in society can and should do whatever is necessary to make up for this lacuna and thus strengthen the foundations on which all morality and spiritualism are based.


(Rajendra Prasad)

Any effort to raise the standard of education in a free country deserves felicitation. I wish all success to the drive undertaken by the Bharat Sevasram Sangha to instil through academic training a sense of morality, discipline, law-abidingness, respectfulness and civic responsibility in the minds of our students even from the earliest stages.

Bidhan Chandra Roy.

The question of educational reform deserves to be given a high priority, if our national projects and programmes are to yield good results. At the present moment we find that our educational system is unrelated to the requirements of modern times and to the advancement we see elsewhere in the world in science and technology. Also our system hasn't yet been geared to the needs of the society we are preparing to evolve. Our education needs to be diversified so as to cater for the multitudinous jobs which are to be done in our complex modern life. It needs to be intensified so that academic standards go up. Lastly, there has to be a new and pronounced accent on the moral aspect, so that our youth don't deviate from righteousness and the code of discipline. Unless these things are done, schools and universities will be no better than brick and mortar.

Chandreswari Prasad Narain Singh,
Former Governor of Punjab

CHIEF MINISTER
WEST BENGAL

Calcutta.

The 9th July, 1962.

My dear Swami Vijayananda,

I am very glad to learn that the Bharat Sevashram Sangha is going to bring out a book entitled "Ideals of Indian Education and Culture"—the idea being to get contributions from eminent persons and then compile them into a book. Education must be based on moral and spiritual values and the attempt of the Sangha for their introduction into the present system will no doubt go a great way in raising the standard of education on a higher level.

Yours sincerely,

A handwritten signature in black ink, appearing to read 'Prafulla Chandra Sen', written in a cursive style.

(Prafulla Chandra Sen)



Acharyya Sreemat Swami Pranavanandaji

Founder—Bharat Sevashram Sangha

THE MISSION OF ACHARYA SWAMI PRANAVANANDA

Dr. J. N. Mohanty, M.A., Ph.D.,

Professor of Philosophy, Burdwan University

The spiritual renaissance of modern India is characterised by one major feature : this is a rejection of the age-old distinction between the spiritual and the temporal, or between the religious and the secular. In its practical effect this rejection has led on the one hand to a spiritual interpretation of the secular affairs and on the other to a secularisation of the spiritual wisdom. There is no doubt that this process of reapproachment would one day lead to the most beneficial of consequences ; but even within the short span of time during which this experimentation has passed, enough has happened to justify brighter hopes for the future. The Indian religious thought had long since remained negative in outlook. Body was sacrificed at the altar of the spirit. With an impoverished body, spirit too languished so that spirituality came to be a garb for weakness, indolence and inefficiency—and all this notwithstanding the teaching of Sri Krishna that Yoga is but efficiency in action (Karmasu Kausalam) ! Similarly, religious life came to dissociate itself from all social responsibility with the consequence that it degenerated into a state of indifferentism and irresponsibility.

Acharya Swami Pranavanandaji and a galaxy of other modern spiritual teachers made it the mission of their lives to correct this state of affairs, for there was no other means of vitalising this dying nation. They did not choose the other possible path of uncompromising secularism, of rejecting spirituality in toto and of invigorating the secular life with out and out secular ideals. They felt that that would amount to cutting at the roots of all progress, for the future can be built only upon the past. It would be foolish to plan the building of the future without taking into account the tradition which constitutes our very being and from which we could run away only at the risk of suffering from the most tragic self-deception.

The Acharya therefore taught that the body—of the individual as well as of society—has to be revitalised and strengthened. It is only the strong who has the right to indulge in the higher spiritual values : 'nāyamātmā valhinena labhyah.' True religion should be the religion of the strong. Secondly, the Acharya taught that true religion should foster a sense of unity and brotherhood in society, for strength lies in unity. And, thirdly, he taught that religious life should manifest itself in selfless service of mankind. The Acharya thus sought to reorganise the Hindu society by making it strong, unified and selfless, without the least bitterness of communalism or casteism. This noble ideal yet remains to be fulfilled.

It is necessary to bear in mind that a rejuvenation of the Hindu society neither means nor should be misconstrued as communalism. In fact the Acharya saw it clearly that a true Hindu-Muslim unity could be founded upon a right understanding of the meaning and the ideals of Hinduism. Hinduism, by its very nature, is not like the other historical religions, and it has an innate liberalism and capacity for toleration and assimilation that could be made the foundation for the peaceful coexistence of the various religions.

The Acharya sponsored various nation-building activities, and through all of them he aimed at a spiritual awakening of the community. It is worthwhile to pause and reflect on this point. 'Spiritual awakening' may mean many things. But whatever else it may mean, it certainly implies the growth of man's spirit of love, self-sacrifice and co-operation. Human society is sustained by the spirit of love, and spiritual progress of mankind consists in more and more extending the scope of this spirit, as also in progressively conquering the instinct of selfishness. Nothing is more needed in this atomic age than the cultivation of this spirit. The unprecedented developments in technology, the tremendous powers unleashed from the atom, and the consequent threat of self-annihilation on the part of man could be matched, balanced and counteracted, if necessary, only by the development of man's spirit. It is here that we look forward to the saints and sages to show us the way. The spiritual development we are in need of today is not of the individualistic type : it should be such as to be able to transform the community as a whole. This is the sort of spirituality about which Sri Aurobindo and Vinoba Bhave have preached, and which Acharya Pranavanandaji taught and worked for.

I shall conclude this homage to the great Acharya by mentioning two outstanding deeds of the Sangha founded by him with which I had the good fortune of being directly acquainted. Five years back, Orissa suffered from one of the worst floods in her history and at Dalaighai near Cuttack thousands of people, rendered homeless, were facing disease, starvation and death. The urgent task before relief workers was to wade through the vast mass of water with surging currents and to contact the marooned. Amongst those who did outstanding work were the few Swamijis and workers of the Bharat Sevashram Sangha. They contacted the marooned even at the risk of their lives and succeeded in distributing food and clothings. Only a few months ago, I was at Gaya to perform some religious rites. The tales of torture at the hands of the local priests had already caused us great anxiety. But once we reached the premises of the Bharat Sevashram Sangha we found a most cordial atmosphere, a readiness to help and counsel and a sacredness about the air that really should, but unfortunately does not always, characterise all places of pilgrimage. Even the poorest amongst the pilgrims was being attended to with the same understanding as those who are better placed in social ranks. I was simply astounded by the magnitude of the work. But what touched me more was the feeling with which such work was being done. If only there were such centres for pilgrims at all our holy places, the religious life of the country could gather a new momentum and freshness. Going on pilgrimage would no longer remain a source of fear and anxiety. The simple folk seeking religious inspiration at holy places would no longer have to suffer tortures at the hands of the cunning and heartless priests.

These are only two examples from amongst the innumerable acts of selfless service that the sannyasins of the Sangha have been performing year in and year out. To day, it has unfortunately become the practice to look up to the State and to the Government for inaugurating all social welfare work. That however is only an indication of growing self-diffidence amongst the people. True social work has to be undertaken by bands of selfless and idealistic men and women voluntarily, while it is upto the state to come forward with aid where genuine work is being done. And it is also true that selfless voluntary social service is impossible without a spiritualistic philosophy to back it up and to inspire. The Acharya saw this need and founded an order whose activity evokes natural admiration from all quarters. But we are still a long way from the ideals he cherished and this distance has to be covered against all odds.

VEDIC INJUNCTIONS TO THE STUDENTS

In the Yajurveda we find in the chapter entitled "Sikshaddhaya" the Preceptor (Acharyya) is delivering sermons to his disciples at the end of their learning and on the eve of their departure for their homes in the following words—

ऋतं च स्वाध्याय प्रवचने च । सत्यं च स्वाध्याय प्रवचने च । दमश्च स्वाध्याय प्रवचने च शमश्च स्वाध्याय प्रवचने च । अग्नयश्च स्वाध्याय प्रवचने च । अग्निहोत्रं च स्वाध्याय प्रवचने च । अतिथयश्च स्वाध्याय प्रवचने च ।

"Know the Code of Conduct prescribed by the Scriptures, read and teach the Vedas. Speak the truth—learn and impart learning. Practise austerities—learn and impart learning. Control your external organs—learn and impart learning, control your internal organs—learn and impart learning. Enkindle sacrificial fire—learn and impart learning. Perform sacrifice (Agni-hotra), learn and impart learning. Do serve your guests—learn and impart learning."

सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः । सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् । देवपितृकार्याभ्यां न प्रमदितव्यम् । मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव । यान्यनवद्यानि कर्माणि तानि सेवितव्यानि । नो इतराणि ।

"Speak the truth. Follow the path of piety. Avoid errors in your studies. Do not falter in performance of your duties and rites to your gods and your ancestors. May your mother, and your father and your preceptor be as gods to you. Look upon a guest as a god. Perform only such acts as are above blame—not acts of the other category."

These were the Convocation messages to the students in ancient India. And the students used to promise to their preceptors to act accordingly and they used to follow the path shown by their Guru. Those ideals of ancient India have to be re-established in our country and only then, our Independence would be successful

GOLDEN RULES FOR STUDENTS

[The Golden Rules for self-control of the students and youths as prescribed by the Great Founder of the Bharat Sevashram Sangha, Acharyya Swami Pranavanandaji after his spiritual illumination.]

PHYSICAL :

1. To lead a life of a Brahmacharin (as it is defined by the scriptures *Vidyarthi Brahmachari-Shyad*) attempt physically, mentally and orally with an unflinching strength of purpose.
2. Take plain, moderate, unexciting diet ; fast on special religious and festival days.
3. Carefully shun all objects of luxury ; luxury includes every article of living which is not indispensable for us in dress and diet.
4. Strictly give up all intoxicating things, such as Tea, Coffee, Tobacco, Betel leaves, Snuff etc.
5. Don't use bedding and clothing that are not your own.
6. Make it a point to go to bed "alone" on your own bed and never deviate an inch from that.
7. Don't sleep for more than five hours a day.
8. Take regular physical exercise, at least once a day.
9. Make it a point not to touch another's body except on necessity.
10. Never speak except on necessity.

MENTAL :

1. Always keep your mind and body employed in some sort of work or other.
2. Always keep your mind busy with good thoughts, noble ideas, high aspirations, and engage yourself in the study of instructive books, in meditation and in prayer.
3. Never allow any bad thought to enter your heart under any pretext.
4. If evil thoughts creep into your heart in any way, repent and do penance for the sin, and pray to GOD for forgiveness, help and guidance.
5. Just before you go to bed, leave off all thoughts of self and resign yourself solely into the contemplation of the LORD.
6. Daily read a portion of the Bhagavad Geeta, Sangha-Geeta or other religious books and learn by rote one of the shlokas of the Geeta every day.
7. Repeat the name of the LORD and meditate upon Him at least for two hours daily.
8. Before going to bed examine yourself and keep a regular diary of your daily progress, digress or retrogress.

"THOSE WHO ASPIRE AFTER SELF-IMPROVEMENT AND FOLLOW THESE GOLDEN RULES ARE DEARER TO ME THAN MY LIFE ITSELF. WHENEVER AND IN WHATEVER CONDITION THEY MAY BE I WILL BE ALWAYS WITH THEM. MY POWER WILL ALWAYS SAVE THEM WHENEVER THEY WILL SEEK IT."

Swami Pranavananda

BLESSINGS

Our country is dominated by a sense of religion. In ancient India spiritual values were at the root of education, social and economic thought, even of politics. In the teacher's house students not only learnt spirituality but acquired proficiency in such mundane branches of study as the military sciences, the art of social management and methods of administration. Sages like Vyasa, Vasistha, Valmiki, Manu, Gautam, Samkha, Parashar, Kapila, Kanada, Bharadwaja, Viswamitra, were not merely great ascetics and writers of Sastras in India ; they were also the foremost teachers of the society and the State. Lord Rama and Lord Krishna — both incarnations of Godhead, — and noble personages like Ekalabya, Upamanyu, Arjuna and Aruni stayed in the houses of their teachers as pupils and acquired spiritual wisdom and knowledge of material prosperity. Modern India is woefully lacking both in such ideal teachers and ideal pupils. It is hoped that the Government of free India, social and political leaders and the public as well, will be inspired by that ancient ideal and proceed to build the new India. It is hoped, too, that love of religion and spiritual values will again be the foundation of the educational system. The golden age will again be born in India.

Swami Satchidananda.

President,

Bharat Sevashram Sangha.

Cover Description

This image of Saraswati was installed at the University of Bhoja. The inscription says—

श्रीमद् भोज-नरेन्द्र-चन्द्र-नगरी विद्याधरी वाग्देवी प्रतिमा विधाय जननी यस्या
जितानां त्रयी फलाधिकारं वरशरीन् मूर्ति शुभां निर्ममे इति शुभां सुव्रधार सहिरसूत
मनथलेन घटितं विथिका शिवदेवेन लिखितं—इति संवत् १०९१

*The Vidyadhari of the town of Bhoja the moon of the kings.....having made the
mother Goddess of Speech.....great in fruitcreated the auspicious image.
This was made by Manathala—the son of craftsman Sahira written by Sivadeva in the Sambat
1091.—mentions the Lord of Dhara Bhoja at his installation of Saraswati for the University at
Dhara (Madhya Pradesh).*

SYSTEM OF IDEAL EDUCATION

SWAMI VEDANANDA

General Secretary, Bharat Sevashram Sangha.

In the words of Swami Vivekananda "Education is the manifestation of the perfection, already in man."

Who is this man? Is he the body? No. Because when a man dies, his body does not disappear; but there is something within that goes out of the body and then it lies inert and inactive, subject to decay and dissolution. Is he the mind or the intellect? No. Not either. Because if a man gets a fatal blow on his head, he at once falls down on the ground, motionless and senseless; his body, mind and intellect cease to function and to all intents and purposes, the man is dead. But still after careful medical treatment, he recovers and then his body, mind and intellect begin to work again. Thus it is clear that the man is not the body, nor the mind nor the intellect but something beyond all these. It is termed as "*Spirit*" or "*Self*". This Spirit is the real man.

Object of Education

(a) The real man,—the Spirit is a transcendental existence, beyond human perception. But still it is encased in the three-fold cell of the body, mind and intellect and has to manifest through all of them. Hence to understand a man comprehensively, we should take into consideration all the four elements—Body, Mind, Intellect and Spirit. In view of the above fact, *the object of education should be to help man in simultaneous development of all his faculties—physical, mental, intellectual and spiritual.*

(b) Man is a rational animal. Man is composed of the animal or lower-self and the rational or higher-self. Eating, sleeping, enjoying and instinct of self-protection—these are common among beasts and men as well. But man possesses something which the lower animal does not. It is called conscience or power of discrimination which has of course, placed man above the beast-world.

The lower-self in man consists of lust, passion, anger, greed, egoism, selfishness, hatred, avarice and all the concomitant evil propensities that

goad man on to acquire, by fair means or fowl, wealth and worldly possessions, as much as, he can and confines his ambition and attempts in material achievements and enjoyments. But the higher-self in man actuates him to bridle and finally conquer the beastly inclinations and appetite for sensual gratifications and thus to lead *an ideal life, dedicated to the service of the society, for progress, peace and welfare. Education should aim at formation of such ideal life.*

(c) Man is a social being. He cannot live without society. So his individual welfare is indivisible with that of all other members of the society. Man has to curtail much of his individual desires and ambitions to accommodate himself in the society, as also to make his social environments favourable ; for which, of course, he has to cultivate friendship, fellow-feeling, spirit of service and mutual co-operation. Hence have devolved upon each man in every stratum of the society, his respective duties and responsibilities towards social progress, peace and well-being. *Education ought to equip man with requisite qualifications so as to enable him to be a useful member of the society by proper discharge of his duties.*

(d) Family is composed of individuals ; classes are comprised of families ; society consists of classes ; while the State is to look after and make the social life peaceful, prosperous and secure. Hence every member of the society is a citizen, - an integral unit of the State, being responsible for its progress, prosperity and welfare.

Education should help every citizen to form his character and ennoble his conduct, so as to make each of them an asset of the State.

Education—Secular and Spiritual

Education has two fundamental aspects—secular and spiritual. From time immemorial both the aspects were recognised in human society. In ancient India, primary importance was laid upon spiritual aspect of education, although secular aspect was equally stressed. The Upanishadic sage declares : “To make life in this world secure and prosperous, secular knowledge is to be cultivated ; but the highest truth and beatitude are to be realised through spiritual culture.” The sage again warns,—“The man who devotes himself solely to cultivation of secular knowledge, being heedless to spiritual ideals, gropes about in darkness of ignorance ; but he who, on the other hand, confines himself exclusively in spiritual culture,

plunges in greater darkness." *The system of education that harmonises culture of both secular and spiritual knowledge is a perfect one.*

Reaction of Scientific Achievements

The wonderful discoveries of material science and tremendous progress in technology in modern age, have dazzled the eyes and engaged the entire attention of man. True, the stupendous achievement in science and technology has been adding to wealth and comfort more and more ; but it has failed to bring, in its train, peace and happiness. On the other hand, it has been engendering, in increasing velocity, discontent and disorder, strife and struggle in human society all over the world. In the words of Sīwami Vivekananda, we may say that if the achievement of material science has increased material prosperity and comfort in arithmetical progression, it has brought in, along with it, discontent and miseries in geometrical progression.

In fact, too much stress upon culture of material science and utter heedlessness to spiritual outlook of life that have been threatening the world with dire disaster, have become seriously alarming to all thoughtful well-wishers of mankind.

Need of a System of Ideal Education

An ideal State should have only ideal citizen. The formation of ideal citizens depends on a harmonious system of education, that along with secular knowledge helps to evolve and maintain spiritual outlook of life and develop a high sense of moral character and good conduct.

At present, there is provision in our universities for imparting secular knowledge, but there is little room for moral training that conduces to ennobled conduct and form character.

The result of an imperfect and inharmonious system of education prevailing in Indian universities, is that, even after attainment of independence, moral standards in our national life have been gradually deteriorating ; and this deterioration is reflected in the alarming growth of corruption, indiscipline and disorderliness in all strata of the society and State. To stem this tide of degeneration what is urgent is to take such steps towards remodelling the system of education into a harmonious and ideal one, as may enable coming generations to develop into ideal citizens.

(a) As to reform and reconstruction, the first and foremost step should be to free the educational system from the *all-devouring grip of the State* and entrusted on those who are directly and disinterestedly concerned with the noble pursuit of education. The responsibility of the Government should be to help educational authorities with fund and such other facilities and lend necessary assistance in their difficulties and handicaps. This only can save the teachers and the taught from the disruptive and distracting political forces, so rampant nowadays.

(b) The next step should be *the creation of a favourable, inspiring and ennobling atmosphere in our educational institutions*. Let us always remember that it is the environment and the atmosphere which are the greatest teachers. Who would deny that want of happy, sweet and cordial relation has been creating ever-widening gulf of difference of feeling between the teachers and the students? The parental affection of the teachers towards the pupils and the filial devotion of the students to the teachers has become a dream of the past. Our ancients paid their greatest attention to this aspect; which led them to start "Gurukul system of education" in the serene forest retreats, away from the din and bustle of urban life.

Enamoured of ultra modernism, we should not think that it is impossible to reinstate ancient ideals. Ancient ideal can be brought back even to-day with necessary changes and modifications, so as to suit modern conditions. In the western countries, universities and educational institutions are not situated in big cities but away in rural environments under guidance and management of the missionary fathers of ideal character.

(c) The system of buying knowledge with money is another evil factor which is responsible for the ungrateful, unfaithful and irreverent attitude of our students. *The education should be imparted free of cost*. The educational institutions ought to be supported by the rich and the State with grants and endowments.

(d) In the meantime, we should take gradual steps to make our schools and colleges residential, as far as practicable and as preliminary step, we should take up schemes of conducting ideal hostels and Students' Homes under careful supervision of teachers of ideal character and the enlightened Sannyasins of our country.

(e) It is needless to say that domestic influence plays an important role in forming the character and ennobling the conduct of the youngsters.

Instead of laying the entire responsibility of education on the shoulders of the teachers, *the guardians ought to share the same and pay careful attention to their sons and daughters and present before them ideal life of their own.*

(f) The selection of good books is no mean factor. Let the educational authorities bear in mind that the knowledge which is to be imparted to our youngsters must be based on the tradition of our country. While writing or selecting books we must see that they are imbued with the greatness of our national life and achievements ; for, *education without a traditional basis is rootless* and can, seldom, inspire its recipients with high aspiration and genuine patriotic fervour.

(g) The moral and ethical principles of all religions are, more or less, the same. So, we can safely, *give our students in schools and colleges moral lessons on self-discipline and character-building.*

(h) One thing should be remembered that example is better than precept. So, the leaders, *the teachers and the guardians must take up the responsibility to lead an ideal life themselves and thereby exert* indirect but inevitable life-building influence on our young generation.

Movement for Ideal Education

With the unstinted assistance and co-operation of our countrymen, the Bharat Sevasram Sangha is engaged in constructive works in various spheres of society. The Sangha is always keen in imparting education that help men and women of this country to develop ideal character and citizenship. With the object in view, the Sangha has now launched a movement for ideal education. It is with the mutual co-operation of all that the movement may be crowned with success.

If an ideal system of education is to be established, then what is needed first, is to launch a vigorous movement for ideal education throughout the length and breadth of the country ; and for the purpose it will be necessary :

(a) to awaken aspiration and demand in the heart of the people for an ideal system of education by means of suitable discussions in ideal education conferences in both towns and villages ;

(b) to convene Ideal Students' Conferences, Ideal Teachers' Conferences and Ideal Guardians' Conferences and to form Ideal Students' Leagues, Ideal Teachers' Associations and Ideal Guardians' Federations ;

(c) to arrange for, with the approval and co-operation of university authorities and managing committees, lectures on moral subjects and also for prescription of moral text books in the curriculum ;

(d) to place students' hostels under the supervision of teachers of high character and to establish Ideal Students' Homes under management of educated Sannyasins of ideal character and conduct ;

(e) to appeal and encourage the creative writers to produce literatures with an idealistic trend, to arrange for Ideal Literary Conferences and to form Ideal Readers' Association ;

(f) to devise ways and means to check the craze for immoral literatures and immoral cinemas ;

(g) to keep aloof the youths of the country from all political activities.

It may not be out of place to mention here that with a view to propagation of ideal education,

(a) The Bharat Sevasram Sangha, with its limited resources, has been managing for the last twenty years, ideal educational institutions viz. free primary schools and junior high schools and students' Homes.

(b) It has also established a department for the propagation of the character-building type of literature, and has been, through its missionaries and delegations, organising courses of lectures on ideal education in the schools and colleges and in public meetings in different States of Indian Union.

(c) The spiritual heads of the Sangha have been helping hundreds of students to form ideal life and character through individual touch and instructions.

INADEQUACY OF SECULAR EDUCATION

RAI HARENDRA NATH CHAUDHURY

Education Minister, West Bengal.

I heartily thank the Bharat Sevashram Sangha for organising meetings and conferences, symposiums and seminars to discuss what is or should be our ideal in education, whether the present aim and endeavour are consistent with our national ideal and if they are not, how should our educational system be remodelled now that we are free. In this connection it has referred to a problem—a menace to education—that has arisen and demands in the Sangha's opinion serious consideration to-day. Certain recent occurrences unmistakably suggest that all is not well in our educational world and that a situation is fast developing to undermine the very basis and purpose of our educational structure however its superstructure may be engaging our attention and is being remodelled to attain to new heights and make larger floor-space available. Strikes in schools and colleges, raids on schools and assailing school authorities who would not obey strike mandates, violent trespass into examination centres, etc., are no uncommon or local incidents now. What is the cause of all these and how to bring about a good climate in our field of education, the Bharat Sevashram Sangha is inviting an answer to the question.

I hope I shall be pardoned if in answering it I go into a bit of the history of English education in our land. By English education I mean the system introduced by the British rulers for imparting education through the medium of the English language.

More than two decades ago I had an occasion to write that "whatever might have been the scheme outlined at the house of Sir Edward Hyde East to usher in the Hindu College in 1817, English education in Bengal and for the matter of that in India started either with the denial of indigenous religion and cultural values or with the affirmation of the Christian faith". No doubt Raja Ram Mohan Roy and his colleagues wanted to have "a synthesis of all that was best in the thought and practice of the East and of the West", but when the Hindu College came to be established in 1817 with its purely secular curriculum it did so under what is called agnostic-rationalist auspices.

Its early teachers were either taken with the doctrines of the French illumination or inspired by the doctrines of the Christian Church and imbued with the proselytizing zeal of the Christian missionaries. Indian religion and discipline, philosophy and practice were equally the target of attack of both and went down before their onslaught. True, a letter from the Court of Directors to the Governor-General in Council of Bengal dated as early as the 3rd June, 1814, mentioned that "we are informed that there are in the Sanskrit language many excellent systems of Ethics" the study of which might be "useful to the natives", but the research and trouble were never undertaken to introduce them into the scheme of new education. Instead, about two decades later Indian religion and philosophy were condemned outright by Macaulay as false religion and false philosophy and the objective of English education was declared to be to produce men who would be "English in tastes, opinions, morals and intellect".

After the Calcutta University came into existence in 1857 there was an attempt to have a synthesis of the Western and Eastern culture. But the leonine partner in the scheme of education continued to be the Western medium and Western thoughts. A European Ex-Director of Public Instruction of a sister province writing on the "Education of India" only about two decades ago had to make the naive admission :

" 'Moral instruction' has not been made an examination subject and plays no serious part in school life. Educational authorities have agreed generally, and their view has been accepted by the Government, that in the absence of a religious foundation the formation of character must depend on bringing out the moral significance of the 'humanities' as taught in schools and colleges", and humanities, again, "have received practically no attention in schools and far too little in university courses. The severely utilitarian treatment of the English language and literature and the inadequate teaching of vernacular and classical literature have afforded but scanty opportunities for the illustration of ethical principles". And, sometimes earlier a British Judge of the Calcutta High Court with profound regard for Indian civilisation and culture commenting on the system of education prevailing in this country observed "Wrong education is the cause of physical and mental strain and sapping of moral strength. It is productive of instability leading in the case of some to violence in the case of others to a paralysing inner conflict or a sense of intolerable oppression, and

in a large number of ordinary and inferior natures to imitation, automatism and subservience. The influences working on the student have been deracializing (if I may use the word to denote destruction of racial characteristics) devitalizing and deforming." And when these observations were being made as to the result of the policy of promotion of English education divorced from religious and moral instructions on Indian lines, communalism was raising its Hydra-head among the educated sections and gradually filtered down to the uneducated masses and religion and morals which were never the subject matter of instruction in the educational institutions were made the scapegoat here, while in 1944 the Education Act now in force in Britain was passed which made elaborate provision for religious education of all students, Protestant or Catholic, in the county and voluntary schools and in aided and special agreement schools. Here, on the advent of our independence, provision was made in our draft Constitution when it was framed permitting religious instruction after school hours in Clause 22 (3) in the following terms :

"(3) Nothing in this article shall prevent any community or denomination from providing religious instruction for pupils of that community or denomination in an educational institution outside its working hours."

It was however left out when the Constitution came to be enacted. But to my mind that cannot mean it is no more permissible for the major community when the minor communities are being permitted to run even denominational schools. If the omission did mean otherwise then the planning and development of our educational structure strictly on secular basis will, I submit, require re-examination and the question whether religious and moral education should be introduced as a necessary part of our educational programme to counter the aberrations in the field of education is undoubtedly a matter for serious consideration. The catholicity of the Indian religion, the perennial philosophy of the Upanishads and the Vedanta, the master-teaching of the Bhagavad Gita are now well-appreciated both at home and abroad and we can have no reason to think that religious instruction in the light of their liberal teachings will create narrow communalism in Indian mind. Rather such religious and moral instruction will inculcate discipline and discipline first, discipline second and discipline always must be the motto of every educational institution worth the name.

Another important question with which we are faced in the field of education is how with expansion of facilities education can be made more effective and real. Mass education if it leads to large educated unemployment is bound to create more discontent than happiness, more instability than sanity. It is true, education during our political subjection gave us diplomas and degrees that were either intended to be passports to the administrative services or permits to professions. Percentage of failure even when large at any level was not much taken into account then as the royal road was meant generally for one-way traffic and if a good few could make substantial or seeming progress in their journey that was enough for the State to select its officers therefrom. But a welfare State pledged to mass education cannot afford to have that limited view. It has to provide such education as is life-regarding so that those who receive such education may be self-reliant and earning members of the society. Nothing breeds despair and discontent so much as certificates that cannot help to satisfy primary wants and degrees that do not help to ensure decent life and living. But what has come to be a matter of greater concern is large failure more than fifty per cent at the end of every stage in the race for academic distinction. The scheme of one-track education leading to the University taking no account of the mental make-up of the students - their aptitude and ability - has to undergo considerable change if failures and disappointments have to be minimised and huge national loss in money and energy has to be avoided. The national Governments now in power at the Centre and in the States are therefore changing the pattern of primary education to basic type where both the head and the hand will be at work. Therefore, high school education is being diversified with the introduction of multipurpose schools, and channels of further education other than those available in arts and science colleges are being opened out to divert students who are not quite fit for high academic education but are not unfit for education that will solve their bread problems and enable them to serve the State by adding to its productive power. Hence polytechnics, commercial schools, teachers' training colleges are considered by the present Government not a bit less important than degree colleges. Ideal education, therefore, will not henceforth be simply idealistic in its conception but realistic in a variety of ways. But for head and hand to work together and with success what is also necessary is disciplined activity and devotion to constructive work.

And in either case our Indian Missionaries, to whichever religious order they may belong, may help us to see that with the growth of "knowledge from more to more" "more of reverence" has in our students come to "dwell" so that the "mind and soul according well may make one music as before." "But vaster."

EDUCATION IN ANCIENT INDIA

Dr. RADHA KUMUD MOOKERJI

There are certain fundamental values and verities of life which are not of any age or clime. They are applicable for all time, and for all. There cannot be two opinions about them. Does any one doubt even in this age of Sputniks and Explorers which cannot defeat death in life, that the supreme end of life is the achievement of self-fulfilment, Emancipation, *Mukti*, that man's prior objective should be to always see how he can gradually grow into a god. Thus even modern thought defines education as the *educing* of personality, the development of latent capacity, the unfolding of the mind, the full flowering of the soul. Hence education is a biological process, a process of growth. It must aim at the making of man, while the making of man is the making of his mind as the instrument for the acquisition of knowledge. Education must thus mean the training of the mind so as to increase its intrinsic potency, its creative capacity as the primary formative force of civilisation. Impotent minds cannot create culture or civilisation. Unfortunately, educationists are not as anxious to educate the mind as to fill and stuff the mind with the furniture of objective knowledge. They are not anxious to increase the inherent capacity of the mind to assimilate the external knowledge imparted to it. Thus the fundamentals of educational aims and methods have to be settled first. The primary subject of education must be the mind itself. That great Psychologist, Patanjali, in his Yoga-sutras, analyses the conditions of the mind and points out the five stages in its growth. These stages or states of mind are thus marked out : (1) *Kshipta*, the lowest stage of mind, *Chitta-bhumi*, in which the undisciplined mind is in a chaotic state. We are all in this state of mental madness, in which the mind, restless and distracted, wanders (*bhramati*) from one object to another, incapable of concentrating itself even upon the object of its thinking. We are all in this preliminary crude stage of mental disorder ; (2) The second *Chitta-bhumi* is called *Mudha* in which the Mind shows some improvement in its capacity for concentration but only on an object or *vishaya* which is not very complimentary, *viz.*, absorption in *vishayas* or pleasures, or being blinded by passion like anger ; (3) the

third *chitta.bhumi* is the state of mind called *Vikshipta*, a state in which 'the mind generally cultivates the pleasant and avoids what is unpleasant'. After the third stage comes (4) that of *Ekagra-chitta* where the mind is capable of concentrating on the thought of one object in the focussed state of 'one-pointed' thinking. It is this mental state of concentration which is conducive to the acquisition of knowledge. Thus the foundation of education aiming at the acquisition of Knowledge must be laid in the proper mental condition and capacity to be created for it. The final stage of mental growth is reached in what is called (5) the *Niruddha* state in which the mind is absorbed in the objects of its contemplation, 'to which it clings with a natural longing, as the bee sucks honey.' The mind must be possessed by a passion for the Truth it seeks. Thus, there is a moral foundation for the pursuit of Knowledge for its full acquisition.

As a consequence of this conception of the necessary mental preparation, aptitude, and capacity for acquiring Knowledge, the process of acquiring Knowledge is described as comprising three steps *viz.*, (1) *Sravana*, the Knowledge that is *heard* directly from the lips of the teacher and is aptly called *Sruti*; (2) *Manana*, the process of thinking out the meaning of the lessons that are heard so that it may be assimilated by the mind; (3) *Nididhyasana*, complete comprehension of the truth that is taught, so that the pupil may live the truth imparted to him by the teacher. The first of these steps points to the system of oral tradition by which India has built up her learning and culture through the ages, the system called *Guruparampara* or *Sampradaya* which Udyotakara in his *Nyayavarttika* defines as the uninterrupted ideal succession of teachers and pupils by which Knowledge is conserved and transmitted (*Sampradayo nama Sishyopadhyaya - sambandhasya avichchedena sastra-praptiti*).

Knowledge thus did not then exist in writing or MSS which could be stored up in a library like furniture, for Knowledge was the furniture of the mind and the teacher the walking and living library of those days. For thousands of years, up to the time of Kumarila (of about eighth century), it was considered sacrilege to reduce the Veda to writing, for learning was not reading but realisation, and Knowledge was to be in the blood as part of intellectual life. It had to be lived, and to be treasured up in the heart. This view of Knowledge reduced the need of storing it up in MSS and libraries on which much money is spent in the modern age

without any hope of proportionate return in the shape of an adequate reading public to take advantage of those costly collections. The urgent educational need of the times is the spread of a habit of reading among the people.

In ancient India, Knowledge was treated as one for realisation. The Upanishads tell how Rishi Narada, after completing study of the entire literature of the age, the Vedas and all religious texts as well as secular subjects like Grammar (*Vya karana*), Biology (*Bhuta-vidya*), Arithmetic (*Rasi*), and five Arts complains to Sanat Kumara in a spirit of frustration: "These subjects, Sir, have I studied. I am learned in the scripture but not in the Truth." Sanat Kumara gives him the frank reply: "Whatever you have studied is mere words." The *Katha Upanishad* says: "Not by the Veda is the *Atman* attained, nor by intellect, nor by much knowledge of books."

The theory of Knowledge is that it cannot be grasped by the Mind that has lost its potency by contact with matter. By this contaminating contact the Mind itself "imbodyes and vibrates", to use Milton's pregnant words, and education must first release the Mind from the clutches and bondage of matter so that it may function properly. As Patanjali says in the very first Sutra of his *Yoga Darsana*, *Yogaschittavrittinirodha*. The first step of Education is to suspend the tendency of the mind towards objects of enjoyment, thus to cut off the inflow of Matter upon Mind. Thus education is a process of control of mind, to drive it down to its deeper layers, its subterranean depths, not ruffled by the ripples of the surface, the infinite distractions of the material world by which the mind wear itself out in fatigue.

Bergson stressing this point insists on the withdrawal of the Mind from the world of Matter which "imposes upon it its spatial forms, and thus arrests the natural creativity, inwardness, and suppleness of conscious life." He further makes his idea clear: "The individual's consciousness, delving downwards, reveals to him, the deeper he goes, his original personality, to which he may cling as something solid, as means of escape from a life of impulse, caprice, and regret. In our innermost selves, we may discover an equilibrium more desirable than the one on the surface. Certain aquatic plants, as they rise to the surface, are ceaselessly jostled by the current; their leaves, meeting above the water, interlace, thus imparting to them stability above. But still

more stable are the roots which, firmly planted in the earth, support them from below."

This conception of Education and Knowledge moulds its external forms. The pupil must live in close and constant contact with the teacher to assist him in his mental growth. Every pupil is entitled to his personal treatment by his teacher. This is possible only in the *Guru-Kula* where the teacher and pupil live together as members of the same family. The Vedas point out that the young pupil in leaving the home of his natural parents for the home of his teacher is re-born into a different spiritual life in a new home. Here the personal touch, the living relationship between pupil and teacher make education. The pupil will now have all opportunity to imbibe the inward method of the teacher, the secrets of his efficiency, the spirit of his life and work, and these things are too subtle to be taught formally in a regular school. A school teaches pupils by classes and not as individuals with their differences, physical and moral. Is it possible to think of a common treatment of patients, each of whom has his own ailment? While it cannot be applied to the diseases of the body that can be visualized, how can it be applied in handling invisible, intangible and sometimes intractable material, different minds and moral conditions?

Higher education which must address itself primarily to the making of men, and the fostering of genius and creative minds in the country must give full scope to this factor of personal instruction of pupils by fixing the proper ratio between the number of teachers and taught. The latest educational thought in the West is planning reform in that direction. The famous Massachusetts Institute of Technology at Boston has a staff of 1171 professors to teach its 4874 students in the ratio of 1 : 5 between the number of teachers and taught. The Reed College of Oregon in U. S. A. employs 60 Teachers to teach its 600 students to keep to the ratio of 1 : 10 between their numbers. This college is so efficient that it turns out more scientists or Ph.D. scholars than advanced Universities like Columbia and Chicago. An American philanthropist recently made a donation of millions of dollars to his Alma mater, the Philips Academy at Exeter in the state of New Hampshire, to maintain the proportion of 1 : 10 as between teachers and taught, as he felt that in the large numbers flooding into the

higher educational institutions, there was a danger of mass production which he wanted to check lest "numbers swamp humanity". Certainly, education should be rendered free from the menace of being mechanised.

It is a matter of pride in our national history that the success achieved in ancient India by her University or Mahavihara of Nalanda as a seat of learning was also due to this fundamental factor of 1 : 5 being the ratio of the number of teachers to taught. The learned Chinese pilgrim, Hiuen Tsang, who lived as its student in the post-graduate University of Nalanda for 6 years from 635 A.D. found on its rolls 8500 students who were taught by as many as 1510 teachers who included some of the master minds of those days, scholars like Nagarjuna, Aryadeva, Asaniga, Vasubandhu and Dinnaga.

This provision of one teacher acting as the guide and guardian regulating the life and study of a group of, say, 10 students is no doubt a costly provision but it is indispensable to the efficiency and success of education especially in its higher post-graduate stage. That is why even UK, which is only about a tenth of India in size and population has put herself to the strain of providing for the enormous educational Budget amounting to over Rs 350 crores, an amount which equals the revenue of entire Federal India allotted to Civil Expenditure. Perhaps the problem may be made easier in India by providing for a diversity of educational institutions, agricultural, technical, and commercial, giving scope to different aptitudes at the Intermediate stage of education and thereby reducing the *crowding* of the less suitable into the Universities. But the enormous educational grant of the UK Budget also is meant to provide for liberal government stipends in aid of the expences of higher education for those boys who are of approved merit but unable by poverty to bear the expenses of advanced study and research.

(Adapted from my previous writings)

FUNDAMENTAL AIM OF EDUCATION

SHRI V. V. GIRI

Governor of Kerala.

There is no doubt that unless our moral foundations are well and truly laid, there is no hope of real progress. We must remember that the child is the father of the man and the moral structure of every human being should begin early in life, first at home, then at school and all the time in Society. Character and ideals are set by what the child and the youth see and hear and the older generation has a great responsibility in this respect, for they must realise that example is better than precept. They should so conduct themselves both at home and in public life that the youngsters might be inspired and attracted to follow their noble examples. Our educational system must include features which would impress the young minds with the ideals of moral conduct and behaviour.

In this respect, it is no use, putting the blame on others. Each one of us must undergo a process of introspection and retrospection everyday to find out where we have failed and how to remedy it. Self-discipline is far better than imposed discipline.

The fundamental aim of education in my view should be to train the students in a disciplined way and to provide them with a purpose in life. A Nation's greatness lies not in the mere numbers who are well-versed in arts, in sciences, or in technology but in producing citizens, robust in their optimism possessing a high sense of character and integrity.

According to our ancient traditions "education is initiation into the life of the spirit, a training of human souls in the pursuit of truth and practice of virtue". In fact, this should be the basic essence of education. The present day education, as taught in our modern universities is rightly criticised for its lack of purposiveness and its being devoid of higher values—moral and spiritual of life. It is heartening to note that the system of education as imparted by the Bharat Sevashram Sangha seeks to remedy these drawbacks and provide for a better integrated system of education.

I sincerely hope that the educationists, leaders, students as well as guardians will devise ways and means of restoring the moral standards of our people through introduction of moral and spiritual training into educational system.

RELIGIOUS STUDY IN SCHOOLS AND COLLEGES

SHRI SARJOO PRASAD

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At the request of the Bharat Sevasram Sangh, an organisation which has been doing solid and substantial work for the moral and spiritual uplift and advance of the Nation, I have tried to deal with some of the problems of modern India, in this small article. Having had the privilege of knowing its founder, Acharya Srimat Swami Pranavanandji Maharaj, I am inclined to think that the views of the Organisation are catholic and its ideals the service of humanity, without distinction of caste, creed or religion.

India has produced a great number of eminent saints and sages in the past and will continue to produce them in the future ; but most of them have been mostly occupied either with their own moral and spiritual elevation or those of their direct disciples. Few of them have devoted themselves to the mightier task of helping the Nation to advance on those lines as the great Saint of Sabarmati, the Father of the Nation, endeavoured to do. It is indeed a mighty and a gigantic task, but indeed the noblest to which any saint could devote himself. The Swamijis attached to the Bharat Sevasram Sangh, as the name itself indicates, are devoted to that mighty task and in their efforts, they should have the co-operation and good-will of all right thinking individuals genuinely interested in the progress of the country.

No one will doubt that the greatest asset of a Nation is its human asset. If this asset is not properly developed and equipped for the national responsibility, a Nation cannot thrive. No progress or achievement is possible unless the citizen is trained and brought up on proper lines for those achievements. The reason why many of our institutions, calculated for the benefit of the people, pine and languish is due to the lack of proper human material to regulate and guide those institutions. An ideal State must, therefore, have ideal citizens. The ideal may be a millennium not easy to achieve because of the imperfection of human institutions, but it is always the norm, the ideal which motivates human conduct and even if the actual achievement falls short of the ideal or the

goal, the progress made in the course of that attainment is in itself a matter of gratification. Therefore, how best the citizen is to be equipped for the ideal State is the problem before us. It is also well known that man (which of course includes woman) is not made up of body alone. He is made up of body, mind, intellect and spirit and there is a hierarchy in these composite ingredients. Of course, the expressions which I have been using are more apposite in their relation to matter alone ; but, in this thermo-nuclear age, it has now been recognised even by great scientists that there is hardly anything like matter. The atom itself which constitutes matter, is nothing but an inter-play of energies. But this digression apart, what I intended to say is that the right type of education is one which develops an integrated and harmonious personality of the individual and unfolds all the latent elements in his composition. Therefore, mere emphasis on body or mind is not enough, but the sublimation of the intellect or the spirit is also essential. Much of the malaise in our body-politic may be due to lack of proper education. Even after the attainment of independence we have not altered or recast our educational system to suit our national requirements. We cannot be complacent about the fact that moral standards in our national life are fast and steadily deteriorating. It is said and perhaps there is force in the verdict that "this deterioration is reflected in the alarming growth of corruption, indiscipline and disorderliness in almost all strata of society"; and even some of the highest among those who occupy responsible offices in society and administration are not immune from those charges. In this unfortunate state of affairs, it is undoubtedly the solemn duty and obligation of those, who are interested in the welfare of the State to stem the tide of degeneration which threatens to destroy our national life and our nation building projects.

The other day, I was asked to comment upon the indiscipline noticed in some sections of our younger generation, indeed a matter of grave concern to all of us. I was further asked to analyse the causes, which have led to that deterioration and suggest remedies. I confess that I am no expert in these matters, because those who are intimately associated with the education and upbringing of the younger generation, are more competent to give their opinion on those points. I then observed that the indiscipline noticeable in the younger generation is bound up with the larger problem of indiscipline, which pervades the atmosphere. The causes

responsible for the indiscipline may be many and various. Frustration, unemployment, economic imbalance, and a feeling that some undesirable persons of questionable integrity and character have crept into responsible positions and offices and exercise influence in life and society, may be all more or less contributory causes. It may even be that it is partially attributable to the spirit of resurgence, incidental to independent national status ; but even so, unless this spirit is canalised, it may lead to national disaster. In the exuberance of self-consciousness and self-importance, people may turn iconoclasts with a vengeance, as they appear to be doing, and in their insensate attempt pull down everything that is sacred and useful. The future is nothing if we do not build in the present and on the broad and sacred edifice of the past and all our planning for national regeneration would come to nothing unless we have a disciplined body of people of strong moral fibre, who can subordinate and sacrifice their individual interest to the larger interest of the community, and the Nation. Therefore, the basic cause is the lack of proper education and until we readjust our educational system to these ideals, national progress in the true sense of the term is not possible. Discipline of the mind and body, the intellect and spirit,—they all go together.

It is said that in a secular State, you can impart all the knowledge that modern advance in art, science, literature, civilisation and culture has given us, but you cannot impart religious education specially in institutions run by Government. To an extent, there is much force in the observation. Religious teaching as such is not permissible in educational institutions run by the Government and the Constitution does not permit it. But a comparative study of all religions teaches us that the basic and fundamental truths in all religions are the same. Religion and "Dharma" are almost interchangeable expressions and Dharma is nothing but basic principles of right conduct. There is, therefore, nothing to prohibit the teaching of these basic ethical principles even in Governmental institutions and inculcating in young and receptive minds the practical value and importance of these teachings. Our national motto, for instance, is "*Satyameva Jayate*", Truth alone is victorious and not falsehood. In denominational institutions the freedom is all the greater ; but unfortunately in every religion, there is a crust of dogmas, thick or thin as the case may be, which conceals the essence within. In my opinion, there is no advantage in insisting on mere dogmas. They do not attract, but often repel and lead to conflicts.

They are outmoded specially in the modern age. We have, therefore, to break through the crust of these dogmas and concentrate on the essentials, which radiate the glory within. I have no doubt that the "Sangh", guided as it is by so many erudite scholars steeped in the wisdom and lore of the ancient sages, is fully conscious of these aspects. It has already launched an "ideal education movement" and has held many successive conferences in various important places in India. It is also eager and anxious to enlist the co-operation and sympathy of educationists and teachers in the country, who exercise undoubted influence and authority in shaping the destinies of our young men. The Sangh has also the credit of running and financing various schools and institutions for the propagation of ideal education. Mere teaching, we all know, is not enough. Example is always better than precept. In the old days, the Ashramas were the nuclei where the teacher and the taught lived together, spent their days together, learning, preaching and experimenting, and the students not only imbibed the teachings of the sage, who presided in those Ashramas, but also profitted by his saintly, selfless and dedicated life. The blue vault of Heaven with the open amphitheatre of Nature was their laboratory. For obvious reasons, we cannot in this age revive those Ashramas; our boys can nevertheless have the advantage of such teachers whose moral and disciplined life may be a source of inspiration to them, so that they may be reared as true servants and ideal citizens of an ideal Nation, which had a glorious past and, God willing, is making a bid for, and will succeed in having, a still glorious future. An ideal educational institution should combine both practice and preaching, resting on solid ethical and moral foundations. In my opinion, there should be a network of such institutions in this vast country to serve its millions of youths.

STUDENTS AND OUR EDUCATIONAL SYSTEM

SWAMI YUKTANANDA (*Belur Math*)

An outright condemnation of the students of our times and a desperate blaming of the present educational system have of late become a fad with many. Whether our students are so bad and whether the prevalent system of imparting instruction is to be utterly deprecated are questions that require an objective study. It is true that a thick and palpable cloud of darkness has overshadowed the intellectual and emotional life of the land, and indiscipline among students has become alarming in its magnitude. It is also obvious that our present educational system is failing to turn out the right type of citizens. But our contention is that, though much disappointing may look the state of affairs, one should, before resigning oneself to such cruel cursing and condemnation, see things in their proper perspective in order to find out remedies for the existing evil.

If we try to understand the mind of the students in its subjective aspect, we shall scarcely find as many students that do not long to be good and useful as to make the conclusion that the students in general do not desire to become good. On the contrary, we should see that every student earnestly wants to become a right type of man. It pains them to fail and for that be condemned. They feel it. But, unfortunately, in spite of their endeavour, they fail, and fail repeatedly. At last they become doomed. And with them down goes the nation. Our observations will reveal that the students are in a confusion about the values they are to follow and it is hardly known how to direct them to develop a good life. It is easy to condemn, but difficult to understand.

The indiscipline among the students is not a thing discernible in the life of the students only. It is the same general indiscipline prevalent everywhere in our present social life, which the students reflect in their conduct, only more glaringly. The students are an integral part of society and they are apt to reflect the social character. It is impossible for them to learn good things without seeing any.

If we objectively study the environment in which the majority of our students grow, we shall wonder how it is that they still endeavour to behave properly and honour the society. It is their inherent goodness

that, in spite of the grinding and degrading circumstances, unables them to strive to live as human beings. The prevalent atmosphere, under which even the matured people can hardly escape degradation, is sure to degenerate the students. But what is surprising is that even those who are taken as totally lost show a sense of dignity and feel a zeal to improve, if only they are sympathetically approached and inspired and if they can believe that they will also be adored and honoured when they improve. Continuous condemnation and cursing do not do any good ; rather, it is an evil practice. Chastisement is, of course, a necessity ; but adoration and encouragement are sure methods of imparting education. Much is expected of the students, and there is no doubt that they should rise up to the expectations. But the society must provide for their growth, both physical and spiritual.

How the physical needs of our students are met is disgracefully sad. Most of them are underfed. Even the meagre food they get is more often than not adulterated. Neither the public opinion is so awakened as to fight the evil practice to the finish, nor is our government capable to handle the menace strongly and effectively. As for the physical culture, so necessary for the growth of the students, it is still meant for a fortunate few of them. The majority of the students, having no arrangement for games and sports, idle away their leisure in such recreations and practices as are unhealthy for their body and impressionable mind. What is more, even the modern audio-visual method of imparting education is so exploited by the current commercialism through its *successful* motion pictures that, instead of doing good to the students, it drags them down where they are lured to indulge in impulses that they start feeling in their adolescence.

Men are not bound to society and the world by hunger and thirst alone. A student, as he grows, feels the throb of his budding mind. He has his likes and dislikes, desires and ambitions. He starts to feel fresh impulses and know needs yet unknown to him. He wonders at his desires and wants to burst forth out of his little physical existence and longs for a life far greater and larger. He begins to understand and ascertain his relations with all around him and become self-conscious. His personality starts revealing itself. But the prevailing social atmosphere seldom cater for his developing personality with right things. He is not helped, in such times of his worries and agonies of his mind, to properly canalise his emotions and energies to a definite direction. Rather, he is compelled by the prevailing atmosphere to rush frantically and diffidently after his many

desires. He cannot check himself. The feelings and thoughts of human mind are not forces merely mechanical that can be operated according to some manuals or text book instructions. The urges of human mind find their own course. If man has some positive purpose of life, a definite goal to reach, his emotions and desires can be usefully applied to that end. If there be none, he fails to gather his faculties together to form the will that can lead him to goodness. Without the power of will directed by the chastened heart, man goes astray. His sense of dignity loses its hold on him, and his personality cannot express itself. As a result, he is condemned and he goes further down.

The students see older ones delirious in their pursuit of wealth and power and even adopt means which are not always honest. Righteousness as a virtue is presented to them only in words, without its practice in real life. They see men who have acquired wealth and wielded power soar high in social esteem and their unbecoming conduct outside the public eye often ignored or overlooked. The recognised and honoured people behave differently in different spheres of life ; their personality is seldom manifest in an integration of values. They do not behave consistently and are not guided by any enduring principle, but are conducted by contrary values according to the convenience for small gains. The person, whom the students admire and imitate, may be affectionate and honest in his home, but is often observed elsewhere to indulge in a conduct far from praiseworthy. A man, who is intelligent and courageous in his political life, is found to live an inglorious life in private. A religious man, who is well conversant on subjects of spiritual values and eloquent in the propagation of them, is found to live quite unspiritually. A teacher, efficient in his class room, is very often seen failing to maintain his demeanour outside. An honoured philanthropist does not always apply his much applauded humanitarianism in the sphere of his procuring wealth.

Thus, an integrated personality after which the students can form their own is a rarity or an incident of honourable exception. The whole picture of the society puts forward an aggregate of split-personalities that can hardly indicate how the students can build up their own and become right type of men. So the students fail to understand why they should struggle for the values that lie only in text books as the records of the achievements of some great personalities of the past. It is natural that the

younger generation will try to mould their lives after the people that they find to be honoured before their eyes. And surely the students follow suit.

Education is meant for making men out of the individual students. It is significant, and also deserves serious attention of all educationists that in places where the proper environment could have been created, the students fare better. The educational system is to be so formulated that it can provide for the ideas that are to be imbibed by the students and direct them definitely to the goal ascertained after proper reflection. The present system of education, which is the result of prolonged shaping and reshaping, appears before us with its efficiency as well as shortcomings. It is not enough in its content to build the character of our students ; but, nevertheless, it has some definite factors, at least, in its effort to equip the students with an intellectual standard to understand the material world. So, it does not seem quite prudent to condemn the present system altogether. The actual need is to supply what is vitally missing in the scheme of education, without which all our endeavour for educating our students is becoming abortive.

The English system of education that was adopted in India, with all its defects, did evidently some good. It drew our attention to the basic need of the secular education. It brought the Western world with its knowledge of science and culture close to us. Still more, it caused a significant change in the outlook of a good number of our students who came in contact with the occidental culture and the aspirations of the western mind. They became conscious about the life of a free nation and felt an urge for the knowledge that was possible to be acquired by a free people. The feeling found its expression and the manifestations were great and momentous. A chronological study of the endeavours, from the time of Raja Rammohun Roy to that of Mahatma Gandhi to evolve a national system of education suited to each and every one of the land is quite revealing. Swami Vivekananda, Sister Nivedita, Pandit Madan Mohan Malaviya, Rabindranath Tagore, Mahatma Gandhi, and most of those who were responsible for the national awakening of the country were very keen about the urgency of a suitable method of education rooted in the genius of the country to build up modern India. Their observations are still capable of properly directing those who are earnest to evolve a system as desirable under the changed circumstances of the nation and society.

During the pre-Independence days, national leaders, some philanthropic individuals, and a few voluntary organisations devoted themselves as much as they could to the propagation of the national ideals and the spirit of service through their educational activities, supplementing the curriculum and methods then extant. Quantitatively, their endeavour was far below what was needed, but qualitatively it left the mark still to guide those who will follow. The task was too stupendous for individuals and the few voluntary organisations. But they could ably dig the channel through which the energy of Independent India may flow to the sure destination, if only the country means it. The efforts on the part of the modern builders of the nation will not seem too strenuous if they only do not lose sight of the track left by the forerunners. What was hardly possible for the solitary few under unfavourable circumstances will be made possible by the national government with the unreserved co-operation from the people, who are now able to look after the welfare of themselves and the whole country.

In the prevalent widespread criticism about the deterioration in standard in education and indiscipline among the students, the Government proposal to set up an evaluation and research organisation at the Centre and bureau of evaluation to study in a scientific and objective manner standards in education is an attempt in right direction. The endeavour will, of course, be further helped by the proposed national council of educational research to co-ordinate the education research done by various institutions in the country.

All these commendable efforts will bear fruit if proper attention is paid to the ideal which is to be instilled in the growing generation. The inculcation of ideal implies the training of mind, strengthening of will, and chastening of the heart of the taught. These are of a very complex nature, never to be obtained as matters that can be given desired form by mechanical methods. The most important thing for consideration, while making schemes for education, remains the specific nature of man as a person. His personality cannot be ignored. To effect proper development of man's personality and to build his character, a deep and sympathetic study of human nature and right evaluation of national traditions and heritage, a clear vision and understanding of human aspirations and passions are essential.

True education must train all men to earn their livelihood and

defend themselves against disease and fear of any kind. These are the primary needs to be fulfilled by any educational system worth the name. But not less important is to provide for the growth of their personality. The attempt to rightly evaluate the standard in education will be effective if this fundamental need of human character is given its due importance in approach. If man lived for bread alone, worries and responsibilities would have been less for the educationist. But it is evident that man's life is not an end in its biological existence; his mind and intellect go further and long for things that are not at once available with food and shelter. Man wants to live, no doubt, happily and comfortably; but surely, to pursue after things that are true, good, and beautiful. These cherished things are what man values most. He eagerly wants to live for realisation of these values. Besides exhausting itself in acts of self-preservation, his surplus energy seeks its outlet in attaining these values. Man becomes religious, an artist, a scientist, an explorer, a humanist, or a politician. Here he is a person, a whole being, a man with a distinct personality. He creates his own world by virtue of his emotion and will. This aspect of human nature reveals the inherent spirituality in man.

A true educational system is that which honours this personality of the individual and helps him build his character manifesting the highest in him. Besides being bound to the world by his physical needs, man is also bound to the human world by the mysterious bond of love that is beyond all physical needs. His hunger and thirst are forces that drive him to find from nature what is needed for his subsistence, and his feeling of love is the motive force that inspires him to manifest his spirituality and realise the absolute truth, universal good, and blissful beauty. The former needs his intellectual development, while the latter requires his heart to be chastened to direct his will rightly. As the development of intelligence is indispensable for acquiring knowledge in the world of nature, so training of will and chastening of heart are essential for entering into the moral world. Development of intelligence implies training in observation, purposefulness, adaptability, and power of self-criticism; training of will means building of character or development of an integrated personality. Will is the force on the mental plane, which can be directed by a chastened heart to think and imagine loftily, behave honestly, and work efficiently.

Thus it is evident from a careful study of human nature that man is more than a biological entity in so far as he endeavours to reclaim nature for recreation of his own world where he gathers not only data of physical nature but also feels related with others, his heart being spiritually bound to the world of man for all times. So, true education should be based upon the fact that the mental focus of the students should be directed to the world of higher values that affect human nature. The result will be that what is now being considered by the students as meaningless and uninteresting will be judged as of immense value, when the right perspective of human life can be ably upheld by education.

Only spiritual values of life can train the students to enter into human nature and for that to undergo self-imposed discipline. Then they will voluntarily practise concentration of mind and self-control as a cherished vow to build up their character. Their heart will be chastened by their faith in God and the lofty sentiments ; and such a heart can direct them to live nobly. The discipline expected of the students cannot be the same as required of the militia. It is a thing that students should court voluntarily. They are intrinsically good ; and when their zeal to become better is roused, they take self-control as a healthy exercise of the will to overcome and sublimate their instinctive impulses. As such, self-control and continence during student life, because of their physiological and psychological effect, are values essential to be ingrained in students' minds through education. Religious values as distinct from outward forms and rituals, if given to students in fundamentals, will surely impress and inspire them. These, as underlying principle of life, will fire their imagination and they will feel a spontaneous urge to have some sort of vows to strengthen their will and build up their character. Students require something to achieve, and when inspired for realisation of higher life, they will devote themselves to that.

So it is clear that a right system of education can be formulated only when the ideal to be achieved by it is definitely ascertained. Our national educational system will be effective when its foundation will be firm on the bed-rock of our national ideal. For India, her national ideal is evidently the spiritual development of all and the realisation of the intrinsic divinity underlying man and nature. If this is lost sight of, all our endeavours will be futile. The present state of affairs is a pointer to this discrepancy in our effort. With the ideal bright in view, systematic efforts are to be

made, through education of our students as also of the whole people, to rouse the latent powers of observation, reflection, and execution in them. Scrupulous care is to be taken to inspire the people to remain loyal to the country and maintain its solidarity, to feel proud of our own culture, and be confident about our spiritual heritage. Education in all its bearings—cognitive, affective, and conative should be shaped to meet the definite purpose of feeling and seeing the divinity in oneself and all.

Temperamentally, the Indian people have a leaning towards spiritual values. Any attempt for the uplift of the nation, educational, social, economic, or political will be successful if this aspect of the national character is honoured. And it will surely do immense good to our people and to humanity as well, if conscious effort is made through education to unfold this spiritual genius of the people in all spheres of our national activity. Our constitution based on democracy can function effectively, if proper importance is given to this fundamental aspect of spirituality in man—democracy being the spiritual stronghold of mankind. An educational system with this end in view can ably inculcate the ideal upon the growing generation. Democracy can be achieved only in its faith in the individual as a person spiritually bound to others. True socialistic spirit can be instilled in the national mind with such a vision of man as all essentially divine and equal. So, India, now endeavouring to establish a socialistic pattern of state on democratic lines, needs, for the realisation of the ideal, a system of education that will equip her people for a better living as well as train them for living spiritually.

But it is deplorable that we are not yet fully serious in making our educational system harmonious with our national genius and spiritual traditions. In blindly copying the system of the West, we are importing those elements too of their system that they are seriously thinking to eliminate to put a check on the undesirable tendencies marked in the life of their students. In this age of the interchange of ideas and ideals, a nation cannot afford to repeat the lessons learnt through experience in another country. What has been learnt in one country should be taken and used by the other. So while taking what is good in the occidental educational system, we should carefully discriminate from it what is unsuitable and detrimental to the children of our country.

It is good that along with the steady industrialisation of the country attention is being given to the education of our students in science and technology. We must keep pace with the modern time of scientific advancement, and so engineering institutes, polytechnics, and multipurpose schools with a bias for vocational and technical education are right things that are gradually coming up throughout the country. But students are not desired to be trained up as mere parts of machines that they will operate for their bread and other physical needs. There must be an attempt to incorporate in our educational system what is needed to strengthen their will, refine their mind, and chasten their heart. The definite ideal of the spiritual unfoldment of individual students is that need.

The task of properly educating the vast people of our large country is immense. It is dual in its responsibility. One is the acquisition of knowledge through intellect and training in profitably using of nature, the other is building of character of our students. The first one is for livelihood, and the second is for an honest life devoted to God. This dualism in an educational system is not of hostility and mutual exclusion. It is a dualism of harmonious relationship between the secular for our life and the spiritual for which we live. Education in its secular function will train students to live in the material world, and the spiritual aspect of it will enable them to live in the universe of man. One divorced of the other remains incomplete, and even fails in its own field. Only a conscious co-ordination of the two functions of education and a concerted effort to impart both types of instruction can make students endeavour to live a life wholly and purposefully.

Our present educational system, as for the secular sphere, is striving for the right things. But it remaining blind to the spiritual side of human life, is failing to reap the desired result. Now it is time that all who are earnest in evolving a right type of education should look into this discrepancy and see things in the proper perspective. Our students are not bad. They are ever good; only they require an ideal to follow, and a definite direction to that. A suitable environment that will help the young learners in their struggle for a better life is what is urgently needed. Our system of education is not altogether useless. It is right in one direction and requires the spiritual purpose as the force that will generate the necessary resultant motion leading our students to a purposeful and honest life. To educate our students in right direction, the missing spiritual aspect in our educational scheme should therefore be immediately restored.

WHAT IS EDUCATION

SHRI KAMLA KANT VERMA

Ex-Chief Justice, Allahabad High Court

It seems to me that, before we consider what Ideal Education is, we must consider what education is and what its purpose, aims and objects are. The word education is derived from a Latin root, *educere*, which means 'to lead out'—'e' signifying 'out' and '*ducere*' meaning 'to lead'. Thus, education comprehends all that course of instruction and discipline which is intended to enlighten the understanding, correct the temper, cultivate the taste, and form the manners and habits of youth, and fit them for usefulness in their future career. I submit that education, in reference to man, must be taken to be the art of developing and cultivating the various physical, intellectual, aesthetic and moral faculties. This definition is by no means complete, but is intended merely to indicate the manner in which the subject has generally been discussed. Education, therefore, must be such as will lead to a harmonious growth of the body, the mind, the intellect and the soul of the person to whom education is imparted. The definition of the word "education" that I have given above is, to my mind, really sufficient to define the expression "ideal education" also. In other words, an ideal system of education is that which is conducive to the harmonious growth of the body, the mind, the intellect and the soul of the person who receives the education. I respectfully submit that it is high time now to ponder in the question whether the system of education which prevails in our country at present fulfills the requirements mentioned above or not. The present system, to a very large extent, is the system which was established by the British in this country. I do not propose to go into the details of that system, beginning with the famous Minute of Macaulay and going through the various phases of its development down to the present day. That system has at times been described as a system designed to produce clerks who would be useful to the ruling power in governing the country. Although that is not quite just, there is undoubtedly a substantial amount of truth in it. It is obvious that the British did not come to this country for the benefit of their health. Their object was exploitation, as is the object of every empire builder. To achieve

their object they had to establish a stable Government and for that purpose they needed the help of Indians who were competent enough to carry on the work of the various departments in accordance with the wishes of the rulers. It is hardly necessary to say that the system of education which is now required is a different system. What we now need is a system which will produce honest, honourable, disciplined and patriotic men, sound in body and mind, and whose emotions are trained on right lines.

It seems to me that the expression "secular State" in our Constitution has not always been correctly interpreted. That expression is intended to make it clear that ours is not a theocracy. The State has to be a secular State in the sense that it is not partial to any particular system of religion. In a democracy, every individual citizen must have the freedom to follow any faith that appeals to his conscience. There are, however, certain moral principles which are common to all religions and they have been the basis of right conduct advocated by all right-minded people in all ages and in all climes. The question that requires consideration is : Does the present system of education lay sufficient stress on these moral principles ? Are our schools, colleges and universities teaching their alumni that they should constantly think of the duties which they owe to others and not of their rights ? This one lesson alone, if properly understood and constantly acted upon, will bring about a radical change.

The system which prevailed in ancient India was based on the principle that there should be constant intercommunion between the teacher and the taught, so that the character of the student was moulded not only by the verbal lessons given by the *Guru*, but also by what the student learnt by being constantly in the society of the *Guru*. It seems to me that, that is the idea really underlying the system of residential universities. Are the students, studying in such residential universities as we have got, deriving the benefits of such a system fully and properly ? If not, what is the reason ?

There is a shloka in the Mahabharat which, in my humble opinion, admirably sums up the principal ingredients of right conduct. It is this :—

अद्रोहः सर्वभूतेषु, संतोषः शीलमार्जवम् ।

तपो दमश्च सत्यं च, प्रदानं चेति सञ्मितम् ॥

What is the proportion of the young men in our universities who

are acquiring any of the qualities mentioned in this shloka? My submission is that our educationists and statesmen should carefully consider the steps that should be taken in order that our young men may acquire all the noble qualities of manliness and manhood.

I shall therefore conclude by submitting that you educate a man not by teaching him what he knew not, but by making him what he was not.

HIGHER EDUCATION AND VALUES

DR. RADHAKAMAL MUKERJEE

Ex-Vice-Chancellor, Lucknow University

Language and National Integration

Higher education is passing through a crisis in the country due to chaos and confusion of values in academic life. There must be a thorough educational stock-taking and appraisal of the practices and ideals of collegiate education, and of their impact on national life and culture. University education is much more than study, reading and research ; it is training for the higher values of life, for conscious freedom and citizenship, and for national integration and universal humanism.

A decade of premature linguistic self-sufficiency and vacillation even in the highest academic quarters has been enough to bring down the standards of University education and research to the rock-bottom, and introduce an augmenting crisis in social and political life in respect of national integration. Nothing is more perilous for a federal State like India with its diversity of peoples, languages and cultures than regional exclusiveness ; and yet consciously at the Universities we have chosen linguistic separatism and banishment of English with all that it implies, sharpening the insularity and narrowness of the various regional cultures and loosening the firm bonds of Indian nationalism assiduously woven in the recent past. That defeats the broad aim of University education that above anything else must strengthen the unity and coherence, and the spiritual foundations of Indian polity and culture. It demands the restoration of the status of English as the medium of higher instruction and research and improvement and economy in its methods of teaching at the Schools, Colleges and Universities. More attention has now to be paid to linguistic and phonetic aspects than before in order that the study of the foreign language may be easier and scientific, and neither overshadows nor obstructs the cultivation and development of the regional language and literature.

It is necessary also to introduce at least one other language of a sister State such as Bengali, Gujarati, Marathi and Tamil as well as the mother-

language Sanskrit. Neighbourliness, political expediency, intellectual growth and extension of moral boundaries alike demand this.

The Place of Sanskrit

No University education can be sound without a cultivation of the classics. The classics, in whatever language they may be written, belong to mankind as a whole. These take the educated man, whatever his land, away from the trivialities of life, giving him solace and peace amidst the chaos and tumult of events. The difference between an educated and an uneducated person is measured by the manner in which the thought and aspiration of the classic of the land penetrate into his life. To understand and appreciate Sanskrit is to achieve the poise of the human soul and conquer the hazards of life. Vyasa and Valmiki, Kalidasa and Bhavabhuti, Bhasa and Jayadeva today give serenity and fortitude to persons belonging to other continents and cultures. Like Indian art with its timeless symbols and motifs, Sanskrit literature with its vast range and penetration and its noble and enduring imageries and metaphors has for more than a millenium and half moulded the piety, tenderness and compassion of peoples in South-East and East Asia. Above all, Sanskrit has been the reservoir of the great myths, values and ideals of Indian civilization through the epochs. As English opens the door to the modern world for the Indian mind, Sanskrit reveals at once the mysterious depths and unlimited extensions of the Indian soul. The re-introduction and renovation of Sanskrit in the U. P. Universities are the first steps for national integration, for the re-discovery and clarification of the basic values of Indian civilization forging unity amidst the diversity of regional cultures.

The Contents of General Education

Along with Sanskrit a well-conceived, compulsory course in "General Education" for students of all the Faculties should stress the cultural traditions of India. For a society like ours which is moving breathlessly, if not feverishly, towards a pattern not clearly discernible, the study of the broad march of Indian civilization is the great necessary reminder of its abiding values. The aims of the General Education course with its three areas of study viz. the Indian cultural inheritance, the impact of the various positive sciences on life and society, and the economic, social and intellectual trends of the modern world should approximate to those of "Studium

Generale" in Germany and Holland. The latter have been introduced to increase the students' understanding of the unity and coherence of the sciences, the nature and methods of each individual science and the ideological foundations of civilization with a view to strengthen the sense of responsibility of students for national and cultural values.

An uncompensated specialization of the sciences in separate Departments following the traditions of the West has had a devastating effect in the Indian University. There are large areas of study in the Science Faculties which comprise simply scientific techniques. There are more "men of science" today in India than in the past but fewer people of all-round education than there were in 1900. An understanding of the integration of the sciences is necessary by means of the General Education and by incorporating philosophical subjects into the science courses.

The Need of Integration of the Sciences, Arts and Humanities

It is this lack of integration which accounts for the fact that today though there is scientific education of the graduates and under-graduates neither is the knowledge of sciences related to the conditions of life and society, nor is there cultivated or disseminated the scientific temper. Where is the conviction among the graduates that the notion of purity or impurity of certain jobs and occupations, the prolific multiplication of children for offering manes to the ancestors, the taboo against interdining and social intercourse between castes and communities, and the injunction for finding auspices in the sky before starting an enterprise have all to be rejected as absurd and unscientific? A conservative, caste-ridden and custom-bound society can neither create nor maintain modern technology in industry nor, again, nourish and develop the scientific ideal of socialism which is being implemented by the Five Year Plans. One scientific education, developed under the British regime, is marked by lop-sided theoretical instruction which is leaving the Universities in the backwaters in the modern technological age. Neither the human meanings and values of science are brought home to the graduates, nor are the latter prepared at the University for taking up the leadership in the scientific and technological revolution that is now going on in our midst, for any scientific mass campaign against disease, superstition, ignorance and illiteracy.

A co-ordination of the sciences with a view to restore "universitas scientiarum" is as necessary as the integration of the sciences, arts and

humanities. Not the sciences and technologies alone but the unity of the sciences, arts and humanities, now sadly lacking in the University, can create new values and ideals in the modern social context. In this age of planning it is essential to recognise that the good and just society cannot be built by mere science, technique and organisation. Thus the power and impulsion of social and economic planning in the country must have to be provided by the University through the Departments of the Social Sciences, Education and Humanities, fully cognisant of the need of promotion and nurture among the young generation of human meanings and values, especially those larger and deeper egalitarian values of social justice, tolerance and sharing without which the new socialistic pattern of society cannot be built up.

In 25 years, 1928-1954, the U.S.S.R. trained 628,000 engineers and 799,000 educational and socio-economic professionals (graduates). The U.S.S.R. requires for 7 engineers 8.15 teachers of language, humanities and socio-economic experts. The latter are in fact social engineers and overseers who are indispensable in fashioning better men and the juster social and economic order. In India under our democratic social system now moving towards the socialistic pattern the proportion of teachers in education, social sciences and humanities will have to be much larger. The Universities and even the U.G.C. have not so far given any attention to the need of planned preparation and output of University graduates in different fields, outside engineering and medicine. No doubt trained social scientists who can educate the young generation in the new values of socialism and disseminate the techniques for building up the socialistic commonwealth are as indispensable as engineers, technicians and doctors. As the country gains more experience in planning output and resources in various sectors of life, the University machinery will have to be geared to the planned allocation and output of graduates in education, social sciences and humanities as of other professionals.

The University as the Nursery of the Values of Life

The Universities are the nurseries of the values and ideals of life in every country. Without values and ideals the University with its hundred class rooms, laboratories and museums remain but an impressive scaffolding, not an edifice of civilization. Values are in the melting pot in India today. We are in the midst of an all-pervasive process of social Westerni-

zation that is accelerated by the rapid pace of industrialization, and mechanization, resulting in the wholesale liquidation of the humane and universal values of our ancient civilization. The social Westernization is now proceeding much faster than it did in the British regime. In the midst of the present chaos and confusion of social values there are also discernible a sense of dogmatism, absoluteness and intolerance in respect of the contrasted values and ideologies of Western Liberalism, Socialism and Communism and of Indian culture unknown in the past. All this does not augur well at all for smooth and harmonious political and social development. Simultaneously the cleavage between the classes and the masses is aggravated due to the distribution of wealth and economic opportunities in the country being tilted in favour of the classes, creating the basis of fresh and unpredictable social tensions and conflicts.

Today more than ever we come to realise that it is the universals of Indian civilization which alone cannot merely combat the present aimlessness of University education but also the alarming fissiparous tendencies of language, religion, caste, culture and political life, and can indeed mould the various disparities into one large concept of Indian humanity.

The Complementarity of Values, Indian and Western

The key to Indian civilization is offered by its perennial quest of the transcendence, beauty and mystery of the world process as the supreme Reality—the focus of cosmic and transcendent values. There is no civilization like India's where man seeks a personal, immediate cognition of the One-and-Real and cosmos, beyond all dogmas, doctrines and symbols, and undertakes long and strenuous discipline and contemplation for this realisation with courage and renunciation. The highest spiritual goal sought empirically is the complete identification of self with the transcendent, incomprehensible Being. In Western civilization the dominating note is the quest of the dignity and majesty of the human individual regarded as the ultimate value and supreme Reality. From this stem the notions of the universality of the individual, which is common to all individuals, and of the inalienable, subjective rights of the free citizen in democracy who contains society or civilization in himself.

It is not true that the Western thought-pattern has always eschewed transcendence or cosmism or that the Indian thought-pattern never sought

the infinitude and universality of the human person. Philosophically, transcendence and immanence are complementary modes and values, facets of the same process. But it is a question of relative emphasis. The two last great syntheses in Indian thought represented by Tantrikism and the Bhakti movement were founded on the note of immanence or freedom and cosmicization of the individual. The Srimad Bhagavata, for example, clearly formulated the triple interlinked metaphysical principles of universal incarnation, universal compassion and universal salvation. But the grand metaphysical principle of the indwelling or immanence of the Divine in man hardly influenced practical social relations and structure. Vivekananda thus once cried in despair: "No religion on earth preaches the dignity of humanity in such lofty strains as Hinduism, and no religion on earth treads upon the neck of the poor and the low in such a fashion as Hinduism". Indian civilization has now to balance its grand metaphysic of identification of self and cosmos as affirmed by the Vedanta with the ethics and politics of love, justice and compassion so that these may embody a collective movement towards the One-and-Real and social affirmation of the potential universality or 'divinity' of every individual, however low miserable and degraded he may be. This can come only from a full and fruitful communion or dialogue with the West, a profound spiritual awareness of the contrasted and complementary character of the Western value and perspective. India and the West have both stressed one aspect and dimension of the Real. Each has to pass through its own dialectic of the mind, spirit and culture in order to understand the central Reality in all its aspects and dimensions.

India's acceptance of the vivid Western sense of the polar but complementary absolute value of the individual and of his worth and majesty will give a new spiritual meaning and orientation to her modern quest of social justice, equality and sharing. Let the many-sided economic and technological co-operation between India and the West now obtain its full meaning through an authentic blend of Indian cosmism and transcendence with the Western inviolability and absoluteness of the individual. This will at once lead the Indian thought and value pattern to a higher synthesis out of the deep-seated metaphysical polarities and oppositions, and give a spiritual dimension to our politics and a new impulsion to our civilization as a whole.

Modern Indian Synthesis in the Value-Pattern

The fruitful movement of the dialectic of the Indian spirit towards the stress of the universality of the human person is embodied in Vivekananda's vision of Artta and Daridra Narayana, the destitute, suffering and sorrowing God, conceived as essentially inter-personal and at the same time ultimately transcendent. It is reiterated in Sri Aurobindo's conception of creation as a process of the descent of God in order to ascend again — through the successive levels of matter, life and mind — back to the conscious vivid realisation of the Divine in human existence. It is enshrined in many a noble song and lyrical poem of Rabindra Nath Tagore that find the great in the small, the infinite within the bounds of form and the eternal freedom of the soul in love and compassion. Tagore profoundly reconciles the ancient Indian self-detachment and self-transcendence with ardent communion with Nature and with the great throbbing heart of the multitude. The poet sings :

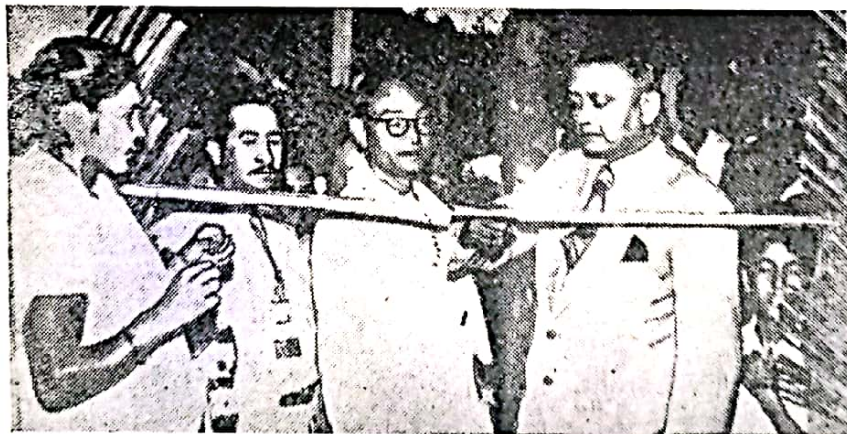
"God is there where the tiller toils heavily on the hard soil, and where the road-mender breaks the stones. He is with them in sun and in rain. His garment is tarnished with dust. Put off thy holy mantle and like him come down on the dusty soil. Salvation? Where is salvation? My Master has joyfully taken upon himself the bondage of creation. He is bound with us all for ever."

The Role of the University in Value-Planning

The University in India is today the silent, passive witness of the change in the dialectic of the spirit, values and civilization that is imperceptively, unconsciously going on under the stress of modernization. This change has now to be brought to the conscious dimension of value-orientation and planning through the thinking and idealism of the teachers and the participation of the student community in vast nation-wide movements of social work and service for the low, the fallen, the destitute, the ignorant and the sick. Let teachers and students plunge themselves together into social egalitarian programmes, inspired by a new fanatical compassion, goodwill and sharing. The liquidation of the colossal illiteracy of 300 million Chinese adults within an incredibly short period of five years was possible only through the ardour and determination of students of the Universities, Colleges and even of secondary schools, burning with a missionary zeal for the transformation of the Chinese nation. Let our University



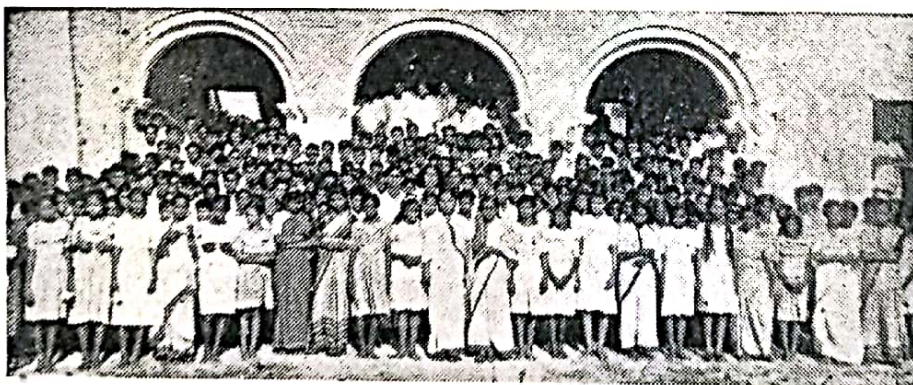
Ideal Education Conference at Varanasi : Shri A. N. Jha, Vice-Chancellor, Varanasi Sanskrit University is delivering Presidential address.



Shri Sugrim Singh, M. L. C. British Guiana (South America) is opening the Students Home of the Sangha at Cove & John, near Georgetown, British Guiana. On his right, Swami Purnananda is seen.



H. E. Sir Patrick Renisan,, Governor of British Guiana, opening the Science Block of the Hindu College of the Sangha in South America.



The Students assembled at Parbatipur Patitpabani High School in the district of Midnapore to appear in the Scriptural Examinations. The Sangha arranges Scriptural Study in Schools and yearly examinations on those subjects are taken by the Sanayasins of the Sangha.

teachers and students organise themselves in hundreds of bands moving into the country-side for the programme of adult education, the organisation of co-operative farms, the making of roads, culverts and panchayat-ghars, the improvement of housing and drainage and slum-clearance. Thus can the University play its due role towards the development of the most colossal social democracy of the world, rooted in a spiritual fusion of India's ancient transcendence with the modern Western sense of political, economic and social equality of the individual. This fusion will shape the political and social structure of future India.

IDEAL OF EDUCATION IN OUR COUNTRY

SHRI SURAJIT CHANDRA LAHIRI

Vice-Chancellor, Calcutta University,

Ex-Chief Justice, Calcutta High Court

The spectacular achievements of Science in modern times have produced a new agnostic faith that there is nothing beyond what is studied by the positive sciences, that the universe is nothing but a product of blind forces, and that there is no other value besides the scientific value. The bankruptcy of this line of thought has been brought to the forefront by recent events which tend to bring the world to the verge of total annihilation. The unrest in the heavens brought about by the penetration of outer space by the Soviet and American scientists has caused confusion in the earth and mankind is now beginning to realise that there are other and higher laws besides those which are studied by science and that there are other values besides scientific values. Just as society is not governed by man-made laws only, so also the universe is not governed by the laws of natural sciences only. Unless we are to convert human beings into "Intellectual Animals" handling tools and manufacturing consumers' goods only we must accord a proper place to moral and religious education which is the only effective means of effecting a reorientation of our sense of values. In doing this we are to guard ourselves against two dangers one of which has already been referred to above. The other is to glorify the ancient heritage of our country and go about preaching that the Western culture is materialistic whereas ours is spiritual. To my mind material backwardness is no evidence of spiritual superiority nor is material wealth equivalent to lack of spirituality. In an ideal scheme of education both the material and the spiritual sides should receive equal attention. You must be prepared to go to the field to cultivate your land or to the factory to produce goods at one moment and go into deep meditation and offer your prayers to the Supreme Being at the next. That is what I understand to be the teaching of Swami Vivekananda, the pioneer of the renaissance movement of modern India. An ideal system of education is built upon a synthesis of all the different branches

of human knowledge, including science and religion, philosophy and literature. After all man does not live in the world of physics only or mathematics only or chemistry, biology, Zoology or Botany only, but in a world of culture which is all pervasive and includes not only the positive sciences but also literature and history, philosophy and religion, ethics and sociology. In the positive sciences we study different cross sections of nature from different points of view but in philosophy or religion we try to face reality in its totality.

ANCIENT IDEALS OF INDIAN EDUCATION

DR. HUMAYUN KABIR

Union Minister for Scientific Research and Cultural Affairs

One need hardly point out that a philosophy of education must be more intimately connected with the immediate social background of a people than philosophy in its more abstract sense of the pursuit of truth. By a philosophy of education we mean the underlying ideas and principles which influence and shape the educational policy of a country. Perhaps the phrase 'educational policy' is itself an overstatement. Except in comparatively recent times, hardly any country had a definite or articulated educational policy as such. There were educational practices and even these were more often than not dependent on the attitudes and beliefs of individuals or groups. Nevertheless, there were certain general requirements which such practices had to fulfil. No society tolerates a type of education that undermines its own stability.

The system of belief—perhaps not explicitly formulated in all cases - which underlies the educational practice of a community may therefore be regarded as its basic educational philosophy. The simplest definition of education one can offer is that it is the process by which individuals and communities enrich their own experience by drawing upon the experiences of others in present and past generations. The capacity to broaden experience consciously is perhaps the most distinctive character of man. It liberates him from the bondage of the environment without destroying his connections with it. It enables him to view the present in the light of the past and plan the future in the light of the present. He can however do so only if he has some purpose or principle to explain and unify past, and organise future experience. A philosophy of education is the search for this purpose or principle. Since the object of education is to give the individual knowledge of himself, his fellows and his environment and since he cannot live except as member of a social group, the aim of education is simultaneously to help him to become a better member of the community. A national system of education is thus the reflection of a national system of ideals. Different societies have placed before

themselves different objectives and these have naturally coloured their educational outlook and practice.

If therefore we are to find out what is the educational philosophy of a people, we must find out what are the ideals which it has placed before itself. In a word, the educational philosophy of a people will depend on its concept of man and the values which it considers worthy of human pursuit. In ancient Sparta, the aim of education was to train up individuals to be good fighters and good citizens. An equal concern with social and political ends was evident even in the more liberal tradition of Athens. The same thing may be said of the object of education in the Roman world. It was essentially to prepare and train individuals to be worthy citizens of Rome.

With the advent of Christianity, there was a remarkable change in the educational attitudes and consequently in the educational practices of European countries. The end of human life was no longer held to be the perfection of man as soldier or even as citizen. Its aim now was to qualify man as a citizen of the kingdom of God. All education became centred on religion which is essentially an effort to establish a harmony between man's total personality and the totality of the universe. Unfortunately, however, the concept of religion was at first restricted and then distorted. Casuistry tended to overshadow the simple faith of man. In the sequel, education became a mere exercise in the development of the intellect. One result of this was a growing neglect of the body and its needs. No element in human nature can however be neglected or suppressed without calling out undesirable reactions. The scholastic education of medieval Europe which demeaned the body and neglected the economic demands of man led to an almost pagan exaltation of the body and its needs during the early years of the Renaissance.

In India, as elsewhere, the systems of education have conformed to the ideals and objectives that the people have set before themselves. These ideals and objectives have themselves changed from time to time. In ancient India, they influenced and were influenced by the impact of the Vedas, the Upanishads, the Puranas, as well as the orthodox and unorthodox schools of philosophy. The Buddha and the Mahavira were inheritors of the prevalent culture of the day but also helped to shape and modify it. Though we cannot point to a fully articulated and monolithic structure of thought which may be regarded as the Indian philosophy

of education, we may, from the diverse discussions on education by different sages and philosophers, build up a system of ideas which inspired and was inspired by the social ideals of ancient India.

During the middle ages, the advent of Islam brought new elements into Indian society and culture. The impact of its religious democracy gave a new impetus to religious and spiritual life, but as I have tried to point out in my book on *Education in New India*, there was little or no attempt at synthesis on the plane of conscious thought. That is one main reason why in spite of great achievements in the fields of art and letters and even in politics and religion, medieval India experienced no comparable efflorescence in the world of philosophy and thought. The impact of Europe since the beginning of the nineteenth century has been deeper and more far-flung. It has brought in new elements and led to an Indian renaissance, but the fusion on the level of thought still remains incomplete. The philosophy of education which I propose to describe in this present article will therefore be primarily derived from the thought of ancient India.

Conception of Soul

Perhaps the most significant feature of the ancient Indian outlook on life was its comprehensiveness. It sought to hold all levels of life in one common unity. The concept of the world as a movement or *Samsara* is found in almost all schools of Indian philosophy. The belief in the continuity of life is so essential an ingredient in Indian thought that there is hardly any attempt to prove it. Modern thinkers often find it difficult to believe that souls of men migrate after death into new bodies of living beings, of animals or even of plants, but to the Hindu mind, the belief in transmigration of souls was only the obverse of belief in its immortality. The ancient Indian, like many in the modern world believed in the indestructibility of the soul but from this he inferred, unlike the modern, that the soul must always manifest itself in one or other form of life. The belief in the indestructibility of not only the soul but also of actions of the individual found perhaps its most characteristic expression in the doctrine of *Karma*. It is based on the belief that all work, good or bad, must and does bear fruit. If this is conceded, why should there be any objection to holding that men enjoy or suffer in after-lives according to their action in the present one? It is also possible that ancient Indian philosophy was

led to the idea of *Samsara* from another consideration. Immortality of the soul, rules out not only a final end but also a new beginning. An immortal soul cannot come into existence only with its present birth. Once this is conceded, what easier explanation of the world process can there be than to suppose that the soul existed in other forms of life before its present birth?

This synoptic view of the human soul, in which there is neither beginning nor end of experience and experience invariably involves suffering, has led some to regard Indian philosophy as essentially pessimistic. The description may apply to some schools of Indian thought but not to all. In Indian philosophy, the same word is used to describe the real and the good. A people who identified the real with the good could not possibly be regarded as lacking faith in life. What did concern all Indian philosophers was to find an explanation for the facts of evil and suffering. Since no school of Indian philosophy accepted evil as an ultimate reality, they could not explain the existence of misery and evil by positing a duality between the good and the evil. On the other hand, they could not deny the patent fact that there is suffering and misery in the human world. They therefore sought to attribute evil and suffering to the cycle of experience and held that the cycle of experience itself is a phase which will be transcended in the realisation of the Absolute. Education was the instrument through which the individual could rise above the experiences which constitute Appearance and attain the Absolute which is the true, the beautiful and the good.

Education was thus the key to man's self-fulfilment. It could serve its purpose only if it took due cognisance of the different elements and levels which together constitute the human personality. There are differences among different schools of Indian philosophy but almost all of them seek to pay due recognition to man's manysided nature. According to *Samkhya Yoga*, the human personality consists of three elements, viz., (1) the soul or spirit (*Atman* or *Purusha*) which is the core, (2) the subtle body composed of the senses and the mind, the intellect and the motor organs, and (3) the gross body which is the visible body composed of material elements. The conception of the self in the Upanishads is not very different but here the *Atman* is conceived as surrounded by five sheaths (*Panchakosha*) in a descending order of subtlety to grossness. Speaking metaphorically, Upanishads describe the soul as surrounded

first by the *Anandamaya Kosha*, then by the *Vijnanamaya Kosha*, the *Manomaya Kosha*, the *Pranamaya Kosha* and the *Annamaya Kosha*. For *Samkhyā Yoga*, education is the means to develop the physical and the subtle body so that the soul or spirit can express itself unhampered by any of the limitations imposed by them. According to the Upanishads, the object of education is to train and exercise the five *Koshas* in such a way as to make them fit instruments for the good life. The essential characteristic of the good life is to generate the spirit of action and enjoyment free from all attachment. Once this state of non-attached activity—*Nishkāma Karma*—has been attained, the soul gradually frees itself from the *Koshas* and is ready for ultimate liberation which will bring the cycle of experience to an end.

According to almost all the schools of Indian philosophy, the aim of education is the attainment of liberation from the cycle of birth and death and the attainment of unity with the Absolute. Contrary to popular ideas about the Indian outlook, this did not however involve movement away from the world. Ancient India recognised the social obligations of the individual in a way that has rarely been surpassed. It was almost universally accepted that the personality could develop only through integrated training of all the elements of human nature. It was therefore laid down that there must be proper and adequate food or *Anna* to sustain the physical frame and regular exercise through daily physical work to develop and strengthen it. There must be training of the vital principle or *Prana* through exercise and control of the breath in *Asana* and *Pranayama* as these would help to control and guide the five senses and the motor organs. There is also provision for the training of *Manas*, or the lower sensuous mind which is the guide of the five senses. Then there was provision for the training of *Buddhi*, the intellect or the higher mind which in modern terms may be regarded as intellectual education proper. The process of education did not however stop even with the *Vijnanamaya Kosha*. It reached its culmination in achieving *Ananda* poise and joy arising from the harmonious and successful control and exercise of all the other faculties and elements and the contemplation of the true, the good and the beautiful (*Satyam, Sivam and Sundaram*).

Four Stages of life

The concern of ancient Indian thought with the development of the total human personality expresses itself again and again in many diverse

ways. One of the most interesting of such expressions is the Indian concept of four *Ashramas* into which the human life is divided. These *Ashramas* correspond to the four stages through which each individual was required to pass. The first was the stage of *Brahmacharyya* or the life of education and preparation. The second was that of *Garhasthya* or life of the house holder when he performed his social duties and acted as a producing member of the community. The third was the stage of *Vanaprastha* or life of retirement and meditation when he gradually withdrew from the role of an active member of society. The fourth stage was *Sanyasa* when he entered a life of renunciation and cut off all social and family ties in order to attain his salvation. It is of interest to note that a man was entitled to renounce the world only when he had passed through the three earlier stages. He had to serve as an apprentice in the school of life, discharge his duties to family and society and remain as an elder but detached member of the community before he was free to seek individual salvation. Chanakya has described it humorously but succinctly in a verse which may be freely translated as follows :

If learning is not acquired during the first, wealth during the second and virtue during the third, what is a man going to do during the fourth stage of his life ?

*Prathame na arjita vidya,
dvitiye na arjita dhanam,
tritiye na arjita dharma,
chaturthe kim karishati ?*

Comprehensiveness as the basic principle of education is also seen in the definition of the fourfold aims of life. They are *Artha* or wealth, *Kama* or enjoyment of desires, *Dharma* or the attainment of moral virtue and *Moksha* or liberation from attachment and suffering. The Indian outlook on life is often represented as one of unqualified asceticism, if not pessimism. This definition of the four aims of life is itself evidence that work, wealth and enjoyment have their proper place in the Indian scheme.

The social obligation of the individual is even more clearly seen in the conception of the three kinds of debts which he must discharge before he is entitled to renounce his worldly ties. He must discharge his obligation to the gods (*Deva-rin*), to the sages (*Rishi-rin*) and to his forefathers (*Pitri-rin*). The debt to the gods is discharged by sacrifice which

we may in modern terms translate as worship of and reverence for the Absolute. The debt to the sages is to be discharged by study which in modern terms is the acquisition and dissemination of knowledge. The debt to the fore-fathers is discharged by undertaking the obligations of parenthood so that the human species may continue. Education was essentially the training which prepared the individual for the discharge of all these three debts. The individual must lead a family life so that the blood lineage of his fore-fathers is continued beyond him. He must acquire knowledge and extend its frontiers so that the cultural and social heritage of man is preserved and enriched. He must have a sense of reverence and worship so that he may live in harmony with man and nature and achieve his unity with the heart of things.

The Indian conception of man is thus one in which body, mind and soul were given their proper position and functions. I have made a passing reference to the elaborate descriptions drawn up on the basis of a three or fivefold analysis of the nature of man. These analyses or descriptions do not directly concern us today, but we cannot overlook the influence they had on the theory and practice of education in ancient India, and their continuing influence even today on the general intellectual outlook of the people.

Gurukul System of Education

The most striking characteristic is the emphasis on the many-sidedness of life and the attempt to integrate all aspects into a systematic unity. In the *Ashrama* of old, the young pupils were required to perform all the duties necessary for its maintenance. They helped to till the land, to look after the animals, reap the harvest, draw wood and water, prepare food, and even to build the houses. In fact, they were often set such household or domestic tasks as their first assignment before they were initiated into any of the processes which we today regard as formal education. There is the story of Satyakama Jabala who was asked by his teacher to tend his herd in the forest and not to return to the *Ashrama* for training in the *Sashtras* till the four hundred cows placed in his charge had multiplied to one thousand. Aruni was asked by his teacher to see that the fields were properly watered. As the water was flowing out of a breach which Aruni could not repair, he was able to carry out his teacher's instructions only by lying across the breach for the whole night. Both Satyakama and Aruni thus

satisfied the test of *Sraddha* (earnest regard) and *Tapash* (power of endurance) and received from their *Gurus* instructions in all branches of knowledge including esoteric knowledge about the Absolute.

The conception of education as an all inclusive process is seen even in the list of subjects which a student had to study before he was considered fit for receiving instruction in the knowledge of the Brahman. The Upanishads divide all knowledge or *Vidya* into two broad categories, namely *Para Vidya* and *Apara Vidya* or subsidiary knowledge. The *Apara Vidya* or subsidiary knowledge is divided into a number of disciplines but naturally the classifications vary with different schools. Some have regarded even knowledge of the Vedas and the Vedangas as *Apara Vidya*. It is also interesting to note that the term Veda is extended to sciences which have nothing to do with religion. Thus there are references to *Dhanur-Veda* or the science of archery, *Ayur-Veda* or medical science and so on. Even erotics became a subject for detailed study and we find in Vatsayana's *Kama Sutra* a most elaborate study of the psychology and the practice of sex. Vatsayana held that every art is based on an underlying science which should be explored and cultivated. Man's life of passion must be preceded by a life of study, self-control and cultural training. In fact, he gives a list of sixty-four arts which he recommends as particularly suited for study by girls !

Education,—Secular and Spiritual

In the *Mahabharata*, there is a description of what a young prince ought to know in order to qualify for a king. He must not only build his body and learn the use of arms, but he must follow this up with the study of the scriptures. Apart from physical and intellectual training, he must also learn politics and morals, deportment and good manners. In a word, there was no aspect of life which man could afford to neglect completely. That this was not a mere ideal but was often realised in practice may be inferred from the stories of Brahmins who were great warriors and Kshatriyas who were savants and sages. It is significant that many of the leading teachers even in the Upanishads came from royal families. The Buddha was himself a prince and there are records of other Kshatriyas who successfully taught the scriptures to Brahmins. The truly educated man was expected to know even the science of sex ! There is the tradition that when Sankaracharya defeated Mandana Mishra in argument, Mandana

Mishra's wife Saraswati Devi protested that the defeat would not be complete till Sankara had also defeated her. She then set him some problems in the science of sex which, as a lifelong celibate, Sankara could not readily solve. He asked for time to undertake fresh study and his victory over Mandana Mishra was complete only when he returned with his newly acquired knowledge and was able to solve her riddles.

The comprehensive character of education in ancient India is also seen in the demands which a pupil had to satisfy before he could be initiated into the study of the higher truth. Narada would not accept Sanat Kumar as his disciple for *Brahma Vidya* till he was satisfied that Sanat Kumar had already mastered the nineteen secular subjects. Narada's insistence is evidence that such secular knowledge was considered a necessary preliminary for attaining the highest spiritual truth. This is seen even more clearly in Isha Upanishad where *Para Vidya* alone is called *Vidya*, while *Apara Vidya* is called *Avidya*, but at the same time it is declared that both are indispensable for self realisation. It is clearly said that only the person who knows both can overcome death. He can maintain life with the help of *Avidya* and attain immortality (*Amrita*) with the help of *Vidya*. There is thus clear evidence that the demands of the material were fully recognised even in the highest fields of spirituality.

The prayer which was to be recited at the beginning of the study of the Upanishads expresses clearly and unequivocally the demand for an education which would satisfy all elements in man's nature and help him to develop as a harmonious and integrated personality :

"May my limbs (*anga*), organs of speech (*vak*), vitality (*Prana*), eyes (*chakshus*), ears (*shrotra*), strength (*vala*), and all other organs (*indriyas*) be nourished and perfected ; all these are means to the realisation of the Infinite. May I not deny the Great One and may not the Great One forsake me. May I acquire those virtues which reside in a person devoted to Upanishadic studies".

Significance of Caste System

All inclusiveness was thus the dominant character of the Indian outlook on life. This has also been expressed in the phrase *Bhumaiva sukham, Nalpe sukhamasti* ; happiness lies in the totality, not in fragments. It was inevitable that education which seeks to shape the individual,

according to the social ideals, must reflect at every stage and in every phase this demand for all round and comprehensive development of the human personality.

The demand for comprehensiveness did not however mean regimentation or the imposition of a uniform pattern on all. One of the most significant values realised in India has been the recognition of unity in diversity. Almost four thousand years ago, India learnt that life does not move in a straight line but winds and unwinds in intricate patterns that express the infinite variety of the real. One of India's main endeavours has therefore been to find a place for every manifestation of life. This has some times led to the juxtaposition of incongruous elements, but such juxtaposition is perhaps to be preferred to an outlook which seeks to obliterate whatever does not conform to one uniform standard. In *The Indian Heritage*, I have tried to describe how even the institution of caste served as a principle of toleration in the ancient Indian system. The arguments against caste are obvious. It is condemned and rightly by the egalitarian temper of the modern world, but surely something can be said for its past services which enabled groups and communities to survive which would otherwise have been simply wiped out. Caste in ancient times may be regarded as an instrument of social toleration and adjustment, because it sought to find a place, however lowly, for every social element and every social function.

Qualification of Pupils

In the Indian philosophy of education, the same readiness to allow every type of inclination and ability to find a place is expressed in the concept of *Samskara* or innate tendencies. In a sense, the emphasis on *Samskara* anticipated the modern concern with taste and aptitude. Every national system of education today seeks to provide diversified courses of instruction to suit the capacities and abilities of different types of pupils. Every effort is also made to establish some kind of equality among these different courses. It cannot be said that the attempt has fully succeeded. In the United Kingdom, doubts were and are still expressed regarding the justice or wisdom of diverting pupils into different channels while they are still in their teens. Even in the United States, parents sometimes try to force their children into academic courses regardless of their taste or aptitude. In ancient India also, whatever may have been the original inten-

tion of the law-givers, men who followed the life of the intellect or the spirit soon gained social pre-eminence. It cannot be said that pupils were always chosen on the basis of merit and aptitude alone. For one thing, it was not always easy to find appropriate tests for the diversion of pupils to different types of training and vocation. In fact, the emphasis soon shifted to birth and status and restricted the freedom of choice of teachers and pupils alike. In the end, the concept of *Samskara* or aptitude fell into disuse as an educational principle.

It is nonetheless of interest to note that something like Bradley's conception of 'My Station and its Duties' appeared quite early in the Indian conception of *Svadharmā*. The term *dharma* is often translated into English as 'religion', but perhaps a more apt translation would be 'nature' in the sense in which Aristoteleans have used the term. *Svadharmā* would then express the intrinsic nature of a being and was sought to be defined with reference to the physical, mental and moral equipment of the individual as well as his family traditions and his personal inclinations.

Some tests for deciding aptitude and fitness were also laid down. It was stated that a pupil must have first and foremost the earnest desire to know. Manu says that *jijnāsa* or questioning is the first step towards the acquisition of knowledge. The second requirement is *Sraddha* or regard for the subject and the teacher. The third condition is discipline and self-control. It is obvious that unless the pupil is prepared to bend his energies in a systematic manner to the pursuit of knowledge he can gain little or no profit from his studies. The fourth condition is preliminary knowledge and preparation. I have already mentioned how Narada would not undertake instruction in *Brahma Vidya* till he was satisfied that the prospective disciple had mastered the knowledge of the secular sciences. The fifth condition is the moral attitude of the pupil and includes truthfulness which is regarded as an essential criterion of fitness. Along with truthfulness, he must have earnestness tested by hard work and devotion to his studies.

Incidentally, it is of interest to note the recognition that a pupil cannot fully benefit from his association with the teacher unless he has regard for the teacher's personality. In fact, the Geeta explicitly states that of all the qualities needed for the attainment of truth, the first and foremost is regard for the teacher and the next self-control and discipline. This may be regarded as a remarkable anticipation of modern educational theory which places the greatest emphasis on the personality of the teacher

and its influence in securing the interest and attention of the pupils. Presumably the other qualities like alertness, inquisitiveness, etc. will follow if these two conditions are satisfied.

A man's *Samskaras* or inclinations largely determine his station in life. This also leads to the concept of *Adhikara bheda* or the determination of the fitness of a pupil for a particular course of study. In a sense, such discrimination of fitness is an essential element in any system of education. A child is not allowed to go to a higher class till he has acquired the knowledge needed at the lower stage. Nevertheless, there is no denying that the concept of *Adhikara bheda* may lead and has sometimes led to a rigid stratification of society. As the institution of caste became rigid, *Adhikara bheda* became an instrument for perpetuating the inequality among human beings.

There is however no logical reason why *Adhikara bheda* or discrimination of fitness should become an obstacle to the growth of democracy. Democracy connotes not equality of status or achievement but equality of opportunity. Indian philosophy sought to assure this by its insistence that every human being is ultimately an element or manifestation of the *Brahman*. The concept of *Adhikara bheda* in such a context would simply mean that there are stages in the development of personality, and training must be suited to the needs of each stage.

Yogic Method of Teaching

It is not surprising that continuity and gradation were given a very important place in the Indian methods of teaching. The Upanishads emphasise again and again that truth is revealed step by step. Starting with ordinary sense knowledge, it passes through intellectual knowledge to the highest intuition. When the pupil seeks the knowledge of the *Brahman* or *Atman*, he is at first told that the *Brahman* is body and he should reflect on this fact. When reflection indicates that the *Atman* is something more than the body, the pupil comes back to the teacher who then tells him that the *Atman* is the *Prana* which underlies the body and sustains it. On reflection the pupil discovers that even *Prana* is not adequate and so the teacher reveals the next stage of knowledge. In this way the self is successively indentified with *Manas*, *Vijnan* and ultimately with *Ananda* which is *Anirvachaniya* or beyond human expression.

It was inevitable that without any printed books and with the

paucity of manuscripts, education was imparted primarily through the spoken word. Since the few available manuscripts were guarded zealously and could not easily be copied, great emphasis was placed on memory. The Indian methods of teaching praised repeated recital or *Avritti*. In fact, it has at times been stated that to recite the scripture is more meritorious than to understand it ; *avritti sarva sastranam bhodadopi gariasi*.

In order to aid the memory, various devices were used. Wherever possible, texts were versified. We have dictionaries in verse like the *Amara Kosha*. Even where it was not versified, knowledge was reduced to a number of aphorisms or *Sutras*. Thus all the *Darshanas* have their *Sutras* and even grammar, dramaturgy and logic are expressed in *Sutras*.

While recognising the importance of memory in an oral tradition of education, steps were also taken to prevent unintelligent cramming. The classical method of study was to insist on three steps, namely, (1) listening to the teacher (*Sravana*), (2) ratiocination or critical reflection of the things learnt (*Manana*) and (3) rational thought and meditation (*Nididhyasana*). Manu in his *Samhita* expresses the current attitude towards cramming when he says that a wise man (*Kritabuddhi*) is superior to a learned man (*Vidvana*), and one who can apply his knowledge (*Karta*) is superior to the wise man. In another context he says that a bookworm (*granthee*) is better than an ignorant man (*ajna*) but he who retains book knowledge (*dharee*) is better than the bookworm (*granthee*). The wise man (*jnanee*) is better than the learned man (*dharee*) but one who can take practical decisions (*vyavasayee*) is superior even to the wise man (*jnanee*).

The methods of teaching laid down not only how the scriptures were to be studied, but also indicated how emotions and sentiments were to be trained. We have already seen that education according to the Indian conception was an integral development of all aspects of the human personality. Memorising, repetition, reflection and reasoning were methods for developing the intellect. Comparable methods were devised and used for bringing the emotions under control. Special attention to this problem was given by the Yoga School of Patanjali, but the Yoga methods were almost universally accepted and used by the other Indian schools except those who followed Charvaka.

The Yoga gives an elaborate description of the eightfold culture (*asta yoganga*) which were intended to lead to complete concentration and perfection of knowledge. According to *Yoga*—and modern educational

theory has confirmed this finding of *Yoga*—knowledge cannot be attained without proper control and culture of the body, the senses, the intellect, the will and the emotions. The will, the emotions and the attention can be developed and cultivated through (1) restraint of bad tendencies and passions in thought, speech and action (*yama*), (2) cultivation of right emotions and habits (*niyama*), (3) physical exercise (*asana*), (4) breath control (*pranayama*), (5) withdrawal of attention from undesirable objects (*pratyahara*), (6) fixation of attention on a selected object (*dharana*), (7) continued contemplation of the said object (*dhyana*) and (8) total absorption of the mind in that object (*samadhi*).

Source of Knowledge

So far we have considered the ends and methods of education which developed from the Indian conception regarding the nature of man. The essence of man is his self or *Atman*, and this is in some mysterious way a moment or an emanation of the Absolute. The sense of ego or separateness is born out of *Avidya* (ignorance) but the nature of *Avidya* remains unexplained. Nor do the different schools of Indian philosophy reach complete agreement about the nature and status of the self once the veil of ignorance has been lifted. It is a debatable point whether the ego is completely merged in the Absolute or retains an indissoluble identity even after the fusion with the *Brahman* has taken place. These differences regarding the ultimate state and nature of the self have not however led to any marked difference in the philosophies of education, for all these schools agreed that the sole concern of education was to develop the faculties of the self to their fullest capacity.

Let us now attempt a brief description of the Indian conception of the nature of education. As in most European philosophies, Indian philosophies also regard education as essentially a process of drawing out what is implicit in the individual. It develops his latent potentialities till they become actualities. The implication of this has not always been fully realised. If education is the unfoldment of personality, it cannot be equated to mere training for a vocation. All schools of Indian thought, except those who follow Charvaka, hold that human life is a great gift and opportunity. It is a great gift because man is regarded as the crown of creation. It is a great opportunity because man can develop his power by knowledge (*vidya*) and virtue (*dharma*) and thus free himself from

ignorance and attachment. Man can thus attain to godhead and acquire unlimited knowledge, power and bliss through his own efforts.

Since every individual is ultimately the *Brahman*, it is only ignorance which gives him his sense of limitation and weakness. According to *Samkhya Yoga*, *Advaita* and *Vedanta* as well as *Jaina* and *Buddha* philosophies, liberation can be realised in this very life. The Buddhist believed that everyone is potentially a Buddha while the Jainas held that the soul, if freed from the limitations of *Karma*, can attain its intrinsic nature of infinite knowledge, infinite power and infinite joy even before bodily death.

The concept of man as a unique individuality and yet in a relation of perfect harmony with the *Brahman* has found expression in two significant features of the Indian philosophy of education. One is the belief in the capacity for infinite development of the individual. Since he is in a sense the *Brahman* itself, there can be no limit to the heights to which he can reach. Given the earnestness and the effort, any individual can, if he follows the right methods, attain perfection. The other characteristic feature of the Indian philosophy of education is the emphasis on *Samanvaya* or co-operation as the guiding principle of education. In most western concepts, great emphasis is laid on man's struggles for the conquest of nature. He wrests from an unfriendly universe its deepest secrets and seeks to bend natural phenomena to his will. The Indian attitude to nature is markedly different. Here man's effort is to live in unison with but not as a master of nature.

Co-operative Education to form Society

This emphasis on harmony and co-operation permeates every aspect of Indian education. The comprehensiveness to which we have referred flows directly out of it. Education in its true sense must recognise fullness of expression as fullness of life if it is to help man to achieve internal poise and external harmony. Inner poise can be achieved only if the different elements in man's nature are developed in a balanced and integrated form. External harmony depends on man's adaptation to his physical and human environment and the realisation of the unity of all knowledge and all being. Education must therefore take note of not only his body, mind and soul as an individual but also of the corporate activities which bind him to his fellows to constitute

society. Society arose out of man's need for mutual co-operation and the first form of this co-operation was economic. With his limited powers and weak senses, man could not have survived in the struggle for existence unless he worked in association with his fellows. Language itself developed out of the need for such co-operation. Society disintegrates when men forget their need for mutual help and the common sharing of benefits. From the earliest times, the Indian conception of education has recognised and stressed its character as essentially a social process in which co-operation between individuals and not their mutual competition is and must be the dominating factor.

The principle of co-operation was extended even to the animal world and the forces of nature. There was an attempt to establish relationship to the whole world including the animal and the vegetable kingdom. Most of the ancient Indian thinkers found nothing surprising in the idea that the human soul could successively inhabit a plant or an animal body. It is plausible to hold that the repudiation of animal food by some of the sages of India was more in order to establish a sense of community with the animal world than out of any special regard for ascetic suffering as a necessary means to liberation.

The Indian emphasis on all-embracing co-operation is seen even more clearly in the feeling for forests which permeates much of the literature of ancient India. Forests were a menace to primitive man. When the Aryan first entered India, they had to clear forests in order to build their habitations. Unlike colonists in other parts of the world, these ancient Indians did not however seek to eliminate the forests altogether. They converted the wild forests (*Vana*) into hermitages or abodes of the Rishis (*Tapovana*). The *Tapovana* sought to combine the values of simple life with the most daring intellectual speculation. They were centres of culture where seekers of truth lived in an atmosphere of purity but not puritanism, of simple life but not want or deprivation. They set the tone of social behaviour for the entire community, for they voluntarily restricted their wants and exalted the life of the spirit above that of the body. They did not deny or repudiate the economic needs of man, but deliberately set a limit beyond which economic needs should not go. Instead of hankering for more and more of worldly goods, they devoted themselves—once the basic requirements of life were met—to the development of a life of intellectual, moral and spiritual culture.

Values of Indian Education

What were then the values which inspired the philosophy of education in ancient India ?

One may say that the first and foremost was the quest for the liberation of the individual from the bondage of evil. Evil is a denial of the good and arises out of ignorance. Ignorance is a limitation of the ego. In fact all wants arise out of the sense of limitation. Education was the means to attain freedom from ignorance and hence from limitations. The attainment of knowledge thus released one from the bondage of want and fear. The seers of ancient India were not afraid of living dangerously in thought and action. Their example, even more than their precept, inspired their pupils, and again and again we come across cases where the students ask the most searching and devastating questions from their teachers. It was not only a national but a human loss when this adventurous spirit of Indian education gave place to instruction where learning by rote and submitting to authority became its dominant temper.

The second value which was emphasised was one of tolerance and forbearance. It arose not only out of respect for life as such but even more out of the recognition that ultimately all individuals are manifestations or moments of the *Brahman*. Since the *Brahman* alone is real and whatever in any sense is, is a manifestation of the *Brahman*, everything is worthy of respect and regard. This had no doubt its obverse in the uncritical regard for even the trivial and the preservation of many elements which were better discarded. On the positive side, it did however make for a large hearted acceptance of differences which is the essence of democracy.

The third, and in one sense the most characteristic value of the Indian philosophy of education was the principle of disinterested devotion (*nishkama bhakti*). It arose directly from the striving for freedom from limitations and the regard for individuality. Once the limitations of the self were overcome, the ego became identified in one sense or another with the Absolute. As such it had no longer either the need or the inclination to think in terms of self-interest. Since this was true of all selves, it was possible to view all action as part of the cosmic process. Each individual is responsible for his actions. Each is master of his destiny. Since he is at the same time also a manifestation of the *Brahman*, his individual liberty must be reconciled with his function in the totality

of the Absolute. This reconciliation is effected through the concept of disinterested devotion and action. It is also akin to the Islamic conception of surrender to the will of God. Such surrender does not mean a negation of personality or acquiescence in fatalism but a deep sense of identification with the Will of the Absolute. They alone shall have eternal life who give up the claim for limited personal lives. In the words of the Indian sages :

He alone sees who sees all beings in himself.

Atmavat Sarva bhutesu yas pasyati sa pasyati.

(Adapted from my book "Indian Philosophy of Education")

THE PSYCHIC AND THE SPIRITUAL EDUCATION

THE MOTHER

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The education of a human being should begin at his very birth and continue throughout the whole length of his life.

Indeed, if the education is to have its maximum result, it must begin even before birth : it is the mother herself who proceeds with this education by means of a two-fold action, first, upon herself for her own improvement, and secondly, upon the child which she is forming within her physically. Certain it is that the nature of the child about to be born will depend very much upon the mother who forms it, upon her aspiration and will as much as upon the material surrounding in which she lives. The part of education which the mother has to go through is to see that her thoughts are always beautiful and pure, her feelings always noble and fine, her material surroundings as harmonious as possible and full of a great simplicity. And if in addition she has a conscious and definite will to form the child according to the highest ideal she can conceive, then the very best conditions are provided for the child to come into the world with the maximum of possibilities. How many difficult efforts and useless complications are avoided thereby !

Education to be complete must have five principal aspects relating to the five principal activities of the human being : the physical, the vital, the mental, the psychic and the spiritual. Usually, these phases of education succeed each other in a chronological order following the growth of the individual. This, however, does not mean that one should replace another but that all must continue, completing each other, till the end of life.

We propose to study these five aspects of education one by one and also their reciprocal relations. But before we enter into the details of the subject, I wish to make a recommendation to parents. The majority of them, for various reasons, take very little thought of a true education to be given to children. When they have brought a child into the world, and when they have given him food and satisfied his various material wants by looking more or less carefully to the maintenance of his health, they think they have fully discharged their duty. Later on,

they would put him to school and hand over to the teacher the care of his mental education.

There are other parents who know that their children should receive education and try to give it. But very few among them, even among those who are most serious and sincere, know that the first thing to do, in order to be able to educate the child, is to educate oneself, to become conscious and master of oneself, so that one does not set a bad example to one's child. For it is through example that education becomes effective. To say good words, give wise advice to a child has very little effect, if one does not show by one's living example the truth of what one teaches. Sincerity, honesty, straight-forwardness, courage, disinterestedness, unselfishness, patience, endurance, perseverance, peace, calm, self-control are all things that are taught infinitely better by example than by beautiful speeches. Parents, you should have a high ideal and act always in accordance with that ideal. You will see little by little your child reflecting this ideal in himself and manifesting spontaneously the qualities you wish to see expressed in his nature. Quite naturally a child has respect and admiration for his parents; unless they are quite unworthy, they will appear always to their children as demigods whom they will seek to imitate as well as they can.

With very few exceptions, parents do not take into account the disastrous influence their defects, impulses, weaknesses, want of self-control have on their children. If you wish to be respected by your child, have respect for yourself and be at every moment worthy of respect. Never be arbitrary, despotic, impatient, ill-tempered. When your child asks you a question, do not answer him by a stupidity or a foolishness, under the pretext that he cannot understand you. You can always make yourself understood if you take sufficient pains for it, and in spite of the popular saying that it is not always good to tell the truth, I affirm that it is always good to tell the truth, only the art consists in telling it in such a way as to make it accessible to the brain of the hearer. In early life, till twelve to fourteen years, the child's mind is not accessible to abstract notions and general ideas. And yet you can train it to understand these things by using concrete images or symbols or parables. Up to a sufficiently advanced age and for some who mentally remain always children, a narrative, a story, a tale told well teaches much more than a heap of theoretical explanations.

Another stumbling-block to avoid. Do not scold your child except with a definite purpose and only when quite indispensable. A child too often scolded gets hardened to rebuke and comes to attach little importance to words or severity of tone. Particularly, take care not to rebuke him for a fault which you yourself commit. Children are very keen and clear-sighted observers; they soon find out your weaknesses and note them without pity.

When a child has made a mistake, see that he confesses it to you spontaneously and frankly; and when he has confessed, make him understand with kindness and affection what was wrong in his movement and that he should not repeat it. In any case, never scold him; a fault confessed must be forgiven. You should not allow any fear to slip in between you and your child; fear is a disastrous way to education; invariably it gives birth to dissimulation and falsehood. An affection that sees clear, that is firm yet gentle and a sufficiently practical knowledge will create bonds of trust that are indispensable for you to make the education of your child effective. And never forget that you have to surmount yourself always and constantly so as to be at the height of your task and truly fulfil the duty which you owe towards your child by the mere fact of your having brought him into existence.

Of all education, the education of the vital is perhaps the most important and the most indispensable. And yet it is rarely taken up and followed with understanding and method. There are several reasons for this: first, human thinking is in a great confusion over what concerns this particular subject; secondly, the enterprise is very difficult and to be successful in it one must have endurance, endless persistence and an inflexible will.

Indeed, the vital in man's nature is a despotic and exacting tyrant. Moreover, since it holds within itself power, energy, enthusiasm, effective dynamism, many have a feeling of timorous respect for it and try always to please it. But it is a master that is satisfied by nothing and its demands have no limit. Two ideas, very widespread, specially in the West, contribute towards making its domination ever more masterful. One is that the goal of life is to be happy; the other that you are born with a certain character and it is impossible to change it.

The first idea is a crude deformation of a very profound truth: it is that all existence is based upon the delight of being and without the delight of being there would be no life. But this delight of being

which is a quality of the Divine and therefore unconditional, must not be confused with the pursuit of pleasure in life, for that depends largely upon circumstances. The conviction that makes one believe that one has the right to be happy leads, as a matter of course, towards the will to live one's life at any cost. This attitude in its obscure and aggressive egoism brings about every conflict and misery, deception and discouragement, ending often in a catastrophe.

In the world, as it actually is, the goal of life is not to secure personal happiness, but to awaken the individual progressively towards the truth-consciousness.

The second idea arises from the fact that a fundamental change in character needs an almost complete mastery over the subconscious and a very rigorous disciplining of whatever comes up from the inconscient, which, in ordinary natures, is an expression of the consequences of atavism and of the environment in which one is born. Only an almost abnormal growth of consciousness and the constant help of Grace can achieve this herculean task. Besides, this task has been rarely attempted; many famous teachers have declared it unrealisable and chimerical. And yet it is not unrealisable. The transformation of character has been realised in fact by means of a clearsighted discipline and a perseverance so obstinate that nothing, not even the most persistent failures, can discourage it.

The indispensable starting-point is a detailed and thorough observation of the character to be transformed. In most cases, that itself is a difficult and often baffling task. But there is one fact which the old traditions knew and which can serve as the guiding string in the labyrinth of inner discovery. It is that everyone possesses in a large measure, and the exceptional individual in an increasing degree of precision, two opposite tendencies in the character, almost in equal proportions which are like the light and the shadow of the same thing. Thus a man who has the capacity of being exceptionally generous suddenly finds rushing up in his nature an obstinate avarice: the courageous would be somewhere a coward and the good suddenly have wicked impulses. Life seems to endow everyone, along with the possibility of expressing an ideal, with contrary elements in him representing in a concrete manner the battle he has to wage and the victory he has to win so that the realisation may be possible. In this way,

all life is an education carried on more or less consciously, more or less deliberately. In certain cases this education helps the movements expressing the light, in others the opposite movements i.e., those that express the shadow. If the circumstances and the environment are favourable, the light will grow at the expense of the shadow; otherwise the contrary will happen. Hence the individual's character will crystallise according to the caprice of nature and the determinism of a material and vital life, unless there is a luminous intervention of a higher element, a conscious will which will not let nature follow its whimsical procedure but replace it by a logical and clear-seeing discipline. This conscious will is what we mean by the rational method of education.

That is why it is of prime importance that the child's education of the vital should begin as early as possible, indeed, as soon as he is able to use his sense organs. In that way, many bad habits would be avoided and harmful influences eliminated.

The education of the vital has two principal aspects. They are very different as to the goal and the process, but both are equally important. The first is to develop and utilize the sense organs, the second is to become conscious and gradually master of one's character and in the end to achieve its transformation. The education of the senses, again, has several aspects; they are added to each other as the being grows. Indeed this education should not stop at all. The sense organs may be so cultivated as to attain a precision and power in their functioning far greater than what is normally expected of them.

Some ancient mystic knowledge declared that the number of senses that man can develop is not five but seven and in certain special cases, even twelve. Certain races at certain epochs have, through necessity, developed more or less perfectly one or the other of these supplementary senses. With a proper discipline persistently gone through, they are within the reach of all who are sincerely interested in their culture and its results. Among the many faculties that are often spoken of there is, for example, this one: to widen the physical consciousness, project it out of oneself so as to concentrate on a definite point and thus get the sight, hearing, smell, taste and even the touch at a distance.

To this general education of the senses and their action there will be added, as early as possible, the cultivation of discrimination

and the aesthetic sense, the capacity to choose and take up what is beautiful and harmonious, simple, healthy and pure. For, there is a psychological health as much as a physical health; there is a beauty and harmony of the sensations, as much as a beauty of the body and its movements. As the child grows in capacity and understanding, he should be taught in the course of his education, to add aesthetic taste and refinement to power and precision. He must be shown, made to appreciate, taught to love beautiful, lofty, healthy and noble things, whether in nature or in human creation. It must be a true aesthetic culture and it will save him from degrading influences. For in the wake of the last wars and the terrible nervous tension which they provoked as a sign, perhaps, of the decline of civilisation and decomposition of society, has come a growing vulgarity which seems to have taken possession of human life, individually as well as collectively, particularly on the level of aesthetic life and the life of the senses. A methodical and enlightened culture of the senses can, little by little, remove from the child whatever has been vulgar, commonplace and crude in him through contagion: this culture will have happy reactions even on his character. For one who has developed a truly refined taste will feel, because of this very refinement, incapable of acting in a crude, brutal or vulgar manner. This refinement, if it is sincere, will bring to the being a nobility and generosity which will spontaneously find expression in his behaviour and will keep him away from many base and perverse movements.

And this brings us naturally to the second aspect of vital education i.e., what concerns character and its transformation.

Generally, systems of discipline dealing with the vital, its purification and its mastery proceed by coercion, suppression, abstinence and asceticism. The procedure is certainly easier and quicker although, in a deeper way, less enduring and effective than that of strict and detailed education. Besides, it eliminates all possibility of the intervention, help and collaboration of the vital. And yet this help is of the utmost importance if one wishes to have an all-round growth of the individual and his activity.

To become conscious of the many movements in oneself and take note of what one does and why one does it, is the indispensable starting-point. The child must be taught to observe himself, to note his reactions and

impulses and their causes, to become a clear-sighted witness of his desires, his movements of violence and passion, his instincts of possession and appropriation and domination and the background of vanity against which they stand with their counterparts of weakness, discouragement, depression and despair.

Evidently, the process would be useful only when along with the growth of the power of observation there grows also the will towards progress and perfection. This will is to be instilled into the child as soon as he is capable of having one, that is to say, at a much younger age than is usually believed.

There are different methods according to differing cases for awakening this will to surmount and conquer : on certain individuals it is rational arguments that are effective, for others sentiment and good will are to be brought into play, in others again it is the sense of dignity and self-respect ; for all, however, it is the example shown constantly and sincerely that is the most powerful means.

Once the resolution is firmly established, there is nothing more to do than to proceed with strictness and persistence; never to accept defeat as final. If you are to avoid all weakening and withdrawing, there is one important point you must know and never forget : the will can be cultivated and developed even like the muscles by methodical and progressive exercises. You must not shrink from demanding of your will the maximum effort even for a thing that appears to be of no importance ; for it is by effort that capacity grows, acquiring little by little the power to apply itself even to the most difficult things. What you have decided to do, you must do, come what may, even if you have to begin your attempt over and over again any number of times. Your will will be strengthened by the effort, and in the end you will have nothing more to do than to choose with a clear vision the goal to which you will apply it.

To sum up : one must gain a full knowledge of one's character and then acquire control over one's movements so that one may achieve perfect mastery and transformation of all the elements that have to be transformed.

We have dealt with the education which can be given to all children born upon earth ; it is concerned with purely human faculties. But one need not stop there. Every human being carries hidden within him the possibility of a greater consciousness beyond the frame of his normal life through which he can participate in a higher and vaster life.

Indeed, in all exceptional beings it is always this consciousness that governs their life, and organises both the circumstances of their life and their individual reaction to these circumstances. What the human mind does not know and cannot do, this consciousness knows and does. It is like a light that shines at the centre of the being radiating through the thick coverings of the external consciousness. Some have a vague perception of its presence ; a good many children are under its influence which shows itself very distinctly at times in their spontaneous reactions and even in their words. Unfortunately, parents most often do not know what it is and do not understand what is happening in their children ; therefore their reaction with regard to these phenomena is not happy, and all their education consists in making the child as unconscious as possible in this domain, concentrate all its attention upon external things and thus form the habit of looking upon those alone as important. This concentration upon external things is very useful ; but it must be done in the proper way. The three lines of education—physical, vital and mental—deal with that which may be defined as the means of building up the personality, raising the individual out of the amorphous subconscious mass, making it a well-defined self-conscious entity. With psychic education we come to the problem of the true motive of life, the reason of our existence upon earth, the very discovery to which life must lead and the result of that discovery the consecration of the individual to his eternal principle. This discovery very generally is associated with a mystic feeling, a religious life, because it is religious particularly that have been occupied with this aspect of life. But it need not be necessarily so : the mystic notion of God may be replaced by the more philosophical notion of truth and still the discovery will remain essentially the same, only the road leading to it may be taken even by the most intransigent positivist. For mental notions and ideas possess a very secondary importance in preparing for the psychic life. The important thing is to live the experience ; for it carries its own reality and force apart from any theory that may precede or accompany or follow it ; because most often theories are mere explanations that are given to oneself in order to have more or less the illusion of knowledge. Man clothes the ideal or the absolute he seeks to attain with different names according to the environment in which he is born and the education he has received. The experience is essentially the same, if it is sincere : it is only the words and phrases in which it is formulated that differ according to the belief and

the mental education of the person who experiences. All formulation is only an approximation that should be progressive and grow in precision as the experience itself becomes more and more precise and co-ordinated. Still, if we are to give a general outline of psychic education, we must have an idea however relative it may be, of what we mean by the psychic being. Thus one can say, for example, that the creation of an individual being is the result of the projection, in time and space, of one of the countless possibilities latent in the Supreme Origin of all manifestation which, through the one and universal consciousness, is concretised in the law or the truth of an individual and so becomes by a progressive growth its soul or psychic being.

I stress the point that what I have said here in brief does not profess to be a complete exposition of the reality and does not exhaust the subject—far from it. It is just a summary explanation for a practical purpose so that it can serve as a basis for the education with which we are concerned.

It is through the psychic presence that the truth of an individual being comes into contact with him and the circumstances of his life. In most cases this presence acts, so to say, from behind the veil, unrecognised and unknown ; but in some, it is perceptible and its action recognisable ; in a few among these, again, the presence becomes tangible and its action quite effective. These go forward in their life with an assurance and a certitude all their own, they are masters of their destiny. It is precisely with a view to obtain this mastery and become conscious of the psychic presence that psychic education has to be pursued. But for that there is need of a special factor, the personal will. For till now, the discovery of the psychic being, the identification with it, has not been among the recognised subjects of education. It is true one can find in special treatises useful and practical hints on the subject, and also there are persons fortunate enough to meet some one capable of showing the path and giving the necessary help to follow it. More often, however, the attempt is left to one's own personal initiative : the discovery is a personal matter and a great resolution, a strong will and an untiring perseverance are indispensable to reach the goal. Each one must, so to say, chalk out his own path through his own difficulties. The goal is known to some extent ; for, most of those who have reached it, have described it more or less clearly. But the supreme value of the discovery lies in its spontaneity, its genuineness : that escapes all ordinary mental laws. And this is why

anyone wanting to take up the adventure, usually seeks at first some person who has gone through it successfully and is able to sustain him and show him the way. Yet there are some solitary travellers and for them a few general indications may be useful.

The starting-point is to seek in oneself that which is independent of the body and the circumstances of life, which is not born of the mental formation that you have been given, the language you speak, the habits and customs of the environment in which you live, the country where you are born or the age to which you belong. You must find, in the depths of your being, that which carries in it the sense of universality, limitless expansion, termless continuity. Then you decentralise, spread out, enlarge yourself; you begin to live in everything and in all beings; the barriers separating individuals from each other break down. You think in their thoughts, vibrate in their sensations, you feel in their feelings, you live in the life of all. What seemed inert suddenly becomes full of life, stones quicken, plants feel and will and suffer, animals speak in a language more or less inarticulate, but clear and expressive; everything is animated with a marvellous consciousness without time and limit. And this is only one aspect of the psychic realisation. There are many others. All combine in pulling you out of the barriers of your egoism, the walls of your external personality, the impotence of your reactions and the incapacity of your will.

But, as I have already said, the path to come to that realisation is long and difficult, strewn with traps and problems and to face them demands a determination that must be equal to all test and trial. It is like the explorer's journey through virgin forest, in quest of an unknown land, towards a great discovery. The psychic being is also a great discovery to be made requiring as much fortitude and endurance as the discovery of new continents. A few words of advice may be useful to one resolved to undertake it :

The first and most important point which must never be forgotten is that with the mind it is impossible to judge of spiritual things. All who have written on Yogic discipline have said so, but very few are those who put it into practice and yet, in order to proceed on the path, it is absolutely indispensable to abstain from all mental judgment, mental opinion and reaction.

Give up all personal seeking for comfort, satisfaction, enjoyment or

happiness. Be only a burning fire for progress, take whatever comes to you as a help for progress and make at once the progress required.

Try to take pleasure in all you do, but never do anything for the sake of pleasure. Never get excited, nervous or agitated. Remain perfectly quiet in the face of anything and everything. And yet be always awake to find out the progress you have still to make and lose no time in making it.

Never take physical happenings at their face value. They are always a clumsy attempt to express something else, the true thing which escapes your superficial understanding.

Never complain of the behaviour of anyone, unless you have the power to change in his nature what makes him so behave ; and if you have the power, change him instead of complaining.

Whatever you do, never forget the goal which you have set before you. There is nothing small or big in this enterprise of a great discovery ; all things are equally important and can either hasten or delay its success. Thus before you eat, concentrate a few seconds in the aspiration that the food you will take brings to your body the substance necessary to serve as a solid basis for your effort towards the great discovery, and give it the energy of persistence and perseverance in the effort.

Before you go to bed, concentrate a few seconds in the aspiration that the sleep may restore your fatigued nerves; bring to your brain calmness and quietness that on waking up you may, with renewed vigour, begin again your journey on the path of the great discovery.

Before you act, concentrate in the will that your action may help, at least not hinder in any way, your march forward towards the great discovery.

When you speak, before the words come out of your mouth, concentrate awhile just long enough to check your words and allow those alone that are absolutely necessary and are not in any way harmful to your progress on the path of the great discovery.

In brief, never forget the purpose and the goal of your life. The will for the great discovery should be always there soaring over you, above what you do and what you are, like a huge bird of light dominating all the movements of your being.

Before the untiring persistence of your effort, an inner door will open suddenly and you will come out into a dazzling splendour that will



Ideal Education Conference at Jabalpur : Dr. K. N. Katju, the then Chief Minister of Madhya Pradesh is inaugurating the Conference. Dr. S. C. Barat, Swami Advaitananda, Shri G. P. Bhutt, Chief Justice of M. P. are seen on the dais.



Ideal Education Conference at Surat : Shri Kalyanbhai Mehta, ex-Speaker of Gujarat Assembly is inaugurating the Conference.



Distribution of text books to poor and meritorious students in Calcutta. Shri Prafulla Chandra Sen, Chief Minister of West Bengal is distributing the books.



Distribution of text books : Prof. Shyamadas Bhattacharyya, Revenue Minister, West Bengal is distributing the books among the poor students.



Diamond Harbour High School of the Sangha.

bring to you the certitude of immortality, the concrete experience that you have lived always and always shall live, that the external forms alone perish and these forms are, in relation to what you are in reality, like clothes that are thrown away when worn out. Then you will stand erect freed from all chains and instead of advancing with difficulty under the load of circumstances imposed upon you by nature, borne and suffered by you, you can, if you do not want to be crushed under them, walk on straight and firm, conscious of your destiny, master of your life.

And yet this release from all slavery to the flesh, this liberation from all personal attachment is not the supreme fulfilment. There are other steps to take before you reach the summit. And even these steps can and should be followed by others which will open the gates of the future. It is these later steps that will be the subject-matter of what I call spiritual education.

But before we enter this new stage and deal with the question in detail, an explanation is useful. Why is it necessary to make a distinction between the psychic education of which we have just now spoken and the spiritual education of which we are going to speak presently? It is necessary because the two are usually mixed up under the generic name "yogic discipline", although the goal they aim at is very different in each case: for one, it is a higher realisation upon earth, for the other, an escape from all earthly manifestation, even away from the whole universe, a return to the unmanifest.

So one can say that the psychic life is the life immortal, endless time, limitless space, ever progressive change, unbroken continuity in the world of forms. The spirit of consciousness, on the other hand, means to live the infinite and eternal, to throw oneself outside all creation, beyond time and space. To become fully aware of your psychic being and to live a psychic life you must abolish in you all selfishness; but to live a spiritual life you must be selfless.

Here also in spiritual education, the goal you set before you will assume, in the mind's formulation of it, different names according to the environment in which you have grown, the path you have followed and the affinities of your temperament. If you have a religious tendency you will call it God and your spiritual effort will be towards identification with the transcendent God beyond all form, in opposition to the Immanent

God dwelling in each form. Others will call it the Absolute, the Supreme Origin, others again, Nirvana ; yet others who view the world as an unreal illusion will name it the Only Reality and to those who regard all manifestation as falsehood it will be the Sole Truth. And everyone of these definitions contains an element of truth, but all are incomplete, expressing only one aspect of what is. Here also the mental formulation has no great importance and once you go beyond the intermediate steps, it is always the same experience. In any case, the most effective starting-point, the swiftest method is total self-surrender. Besides, no joy is more perfect than that of a total self-surrender to the highest point your conception can reach : for some it is the notion of God, for others that of Perfection. If this surrender is made with persistence and ardour, a moment comes when you go beyond the concept and arrive at an experience that escapes all description, but which is almost always identical in its effect on the being. As your surrender becomes more and more perfect and integral, it will carry with it the aspiration for identification, a total fusion with That to which you have given yourself, and little by little this aspiration will overcome all differences and all resistances, especially if the aspiration has, added to it, an intense and spontaneous love ; then nothing can stand in the way of its victorious onset.

There is an essential difference between this identification and the one with the psychic being. The latter can be made more and more durable and, in certain cases, it becomes permanent and never leaves the person who has realised it, whatever may be his outer activities. In other words, the identification is no more realised only in meditation and concentration, but its effect can be felt at every moment of one's life, in sleep as well as in walking.

On the contrary, liberation from all form and identification with that which is beyond form cannot last in an absolute manner ; for it would automatically bring about the dissolution of the material form. Certain traditions say that this dissolution happens inevitably within twenty days of the total identification. Yet it is not necessarily so ; and even if the experience is momentary, it produces in the consciousness results that are never obliterated and have repercussions on all the levels of the being, both internal and external. Moreover, once the identification has been made, it can be renewed at will, provided you know how to put yourself in the same conditions.

This merging into the formless is the supreme liberation sought by those who want to escape from existence which has no attraction for them any more. It is nothing surprising that they are not satisfied with the world in its present form. But a liberation that leaves the world as it is and does in no way affect the conditions of life from which others suffer, cannot satisfy those who refuse to live in a felicity which they alone enjoy, and who dream of a world more worthy of the splendours that hide behind its apparent disorder and general misery. They dream that others should profit by the wonders they have discovered in their inner explorations. And the means to do is within their reach, now that they have arrived at the summit of their ascent.

From beyond the frontiers of form, a new force can be evoked, a power of consciousness which has not yet manifested and which, by its emergence, will be able to change the course of things and bring to birth a new world. For the true solution of the problem of suffering, ignorance and death is not the individual escape by self-annihilation from earthly miseries into the non-manifest, nor a problematical collective escape from universal suffering by an integral and final return of the creation to its creator, thus curing the universe by abolishing it, but a transformation, a total transfiguration of matter brought about by the logical continuation of Nature's ascending march in her progress towards perfection, by the creation of a new species that will be in relation to man what man is in relation to the animal and that will manifest upon earth a new force, a new consciousness and a new power. Then will begin also a new education which can be called the supramental education ; it will, by its all-powerful action, work not only upon the consciousness of individual beings, but upon the very substance of which they are built and upon the environment in which they live.

Contrary to the type of education we have spoken of hitherto that progresses from below upward through an ascending movement of the different parts of the being, the supramental education will progress from above downward, its influence spreading from one state of being to another till the final state, the physical, is reached. This last transformation will happen in a visible manner only when the inner states of being have already been considerably transformed. It would be therefore quite unreasonable to try to judge the presence of the supramental by physical appearances. The physical is the last to change and the supramental

force can be at work in a being long before something of it becomes perceptible in the life of the body.

In brief, one can say that the supramental education will result not merely in a progressively developing formation of the human nature, an increasing growth of its latent faculties, but a transformation of the nature itself, a transformation of the being in its entirety, a new ascent of the species above and beyond man towards superman, leading in the end to the appearance of the divine race upon earth.

RENAISSANCE OF INDIA

DR. C. P. RAMASWAMI AIYAR

During the last few years throughout the world, and not solely in India, the meaning and significance of life have been profoundly modified. There was a great deal of self-complacency and self-satisfaction with reference to Western modes of life and materialistic thought which had captured the imagination and the homage of Indians. But that outlook has been disappearing even in the land of its origin.

Let us take a survey of the developments of thought in Europe and America during the last two centuries. It must be noted that, in the distant past, European nations as also Asiatic nations believed in a Divine purpose as the animating and energising factor of all departments of life. The 18th century started with what was usually regarded as the enthronement of reason and much doubt and scepticism and intellectual destructiveness were the characteristics of that century in Europe. Later on, an industrial era set in and economic progress marked the 19th century in Europe and in America. The 20th century sees quite a different situation and there is a general apprehension, a general fear and ill-conceived nervousness. What is demanded today is economic and social rather than political stability, economic more than political development ; and, above all things, humanity craves a new kind of freedom and there is a new search to obtain security of thought and freedom from fear. I am not adverting solely to that freedom from the fear of subversive or revolutionary tendencies and forces which one may term Marxist doctrine. There is a certain instability, a disequilibrium, a feeling that basic foundations are giving way and that there are no new foundations to take their place. Physical and natural science, until recently, proclaimed the basic importance of matter and energy as apart from suprasensory factors. It was thought that the Universe was capable of an explanation by certain set mathematical, physical and chemical laws. The recent progress of science has resulted in unforeseen developments and if today an analysis or a review of the most enlightened scientific thoughts were attempted, the verdict would be that matter in the old sense, has disappeared. We go back in theory into a region which was previously derided as impractical

and born of confused thinking, that region of the Vedanta which proclaimed the doctrine of Maya. In fact, the latest researches in science have given rise to what Sir James Jeans outlined, *viz.*, that the world may be regarded as the outcome of a thought in the mind of God who must be a Mathematician. In this state of things when all speculation is in a state of flux and uncertainty and instability, it is well to consider what it is that India can do to resolve the problems confronting the world.

India's mission has a new significance and a new value in the context of the present-day world. I shall take certain criticisms that face us with reference to Indian thought and civilisation in general. It used to be considered that the mark or characteristic of Indian thought has been its crystallisation, its stereo-typed way of life in such directions as its Varnasrama which is considered to be a mark of backwardness. In order to reconstruct the new India, in order to justify the existence of a renascent India, we must see exactly where we are in relation to this and other kindred subjects. It is rather odd that we are ready to accept whatever somebody else says about us and that the inferiority complex which was inveighed against in the political sphere still persists in the cultural domain. Renascent India has to reorient its ideas with reference to the original significance of Varnasrama, namely, that it was not originally rigid or inflexible or based solely on heredity. The great Sri Krishna asserted :

*Chathurvarnyam maya srishtam
guna karma vibhagashah.*

"The four Varnas were created by Me according to disposition or tendency and also according to hereditary aptitudes".

If we believe in the continuity of life and if we believe hereditary transmission of tendencies or Vasanas through the ages, I do not see what other explanation can be asserted or thought of to explain the inequalities and imbalances of the world. If we believe in 'krita karma' and in the doctrine of the Sankhya, we must believe that a man's proclivities, his predispositions and capacities are all the results of individual characteristics partly born with him and partly coming through previous experiences. If we so believe, then, a Brahmin is not born a Brahmin ; a Brahmin is a Brahmin if he evolves within himself the 'guna' of a true Brahmin and the 'karma' of a true Brahmin. That was the whole idea, the underlying idea, of Varnas and Asramas. In a work of later origin but of great authority, the Uddhava Gita, where Sri Krishna, at the time of his

disappearance from the world purports to give a message, it is asserted that originally there was only one caste or varna. The presentday ramifications of caste are later and heterogenous accretions. The story of Nanda is a case in point. He was a member of a backward community or Harijan in whom the love of God became deeply implanted. His master was a Brahmin who could not think of the possibility of Nanda going to the temple and seeing the deity. Nanda wanted leave just to look from a distance at the deity during a procession. The master agreed to it on condition that he harvested ten acres of land in one night. The deity, according to tradition, harvested the land for him and when Nanda approached the temple, the deity appeared and took him into His bosom. Today, there is an image of Nanda in the Chidambaram shrine. In the Bhavishya and the Varaha Puranas, Sun worship was stated to have been brought from Saka Dwipa into India. That Dwipa is the land situated between Persia and Mesopotamia. The Puranas add that an image of Surya must be installed in a temple only by what are called Magas, i.e., Magi or Persians (not Hindus nor Brahmins). They were supposed to be the only people who could instal or perform the ceremonies concerned in the installation.

The great teacher, Ramanuja, brought many into the Hindu fold. In what is known as the Thengalai sect, an epoch-making attempt was made to translate the Vedas and Upanishads into Tamil and to make it necessary and incumbent on temple priests to perform the holy recitations in Tamil as well as in Sanskrit. Conversions were made from all communities in the country including potters, toddy tappers and others, to Brahminhood ; and they all became Brahmins. I may mention that, throughout, we have had a history of assimilation, a history of timely and wise transmutation and what, in the language of physics, is called osmosis. That has been the history of this country and what has been possible in the past should be possible in a renascent India. It ought to be possible for our country to rise to the occasion, to realise the perils of a separatist policy and undertake the task of unification by social adjustments, by removing the excrescences of social injustice with regard to women and in other directions.

Culturally we have certain drawbacks and certain advantages. I firmly hold the view that a careful study of our Ithihasas, the Ramayana, the Mahabharata and the Puranas ought to be made as source-books in

order to lay the foundations of a renaissance of Indian culture. We should supplement such a programme with these lessons which Western education undoubtedly has brought to us. We are talking of cold wars and hot wars ; but let us consider what was asserted as early as during the time of Asoka in one of his Rock Edicts :

After thirteen years of fighting in the Kalinga land, after conquering the Kalinga tribes, I have witnessed the devastated country and I realise that what has been achieved as the result of this continuous campaign and battle is as nought and that while we are supposed to be the victors, we are essentially the defeated. In war, there is, in truth, no victor, only the vanquished.

The recent history of the world, from the first world war, down to this day, is a history of the victor being ruined and the vanquished being perforce rehabilitated as in the cases of West Germany, Italy and Japan. We may recollect the speech of one of the leaders of the Opposition in the Italian Chamber of Deputies. He observed rather cynically but justly, at the end of a budget debate :

Mr. Prime Minister, the one thing needed for our Italy is this, that if there should be another world war, we should enter the wrong side in that war, and that we should be badly defeated in that war. In that case, our economic and political future will be assured.

This lesson of the intrinsic futility of warfare was learnt many, many years ago in India. If we read the Ramayana and the life of Ravana, we find Ravana along with his pride and ambition and bashfulness, was also a just and culture-loving Ruler. His predisposition to political aggrandisement, his egotism and belief in warfare and conquest as an end in itself, brought its own nemesis and ruin. Bhishma, one of the authentic heroes of the Bharata, proved that even in warfare, courtesy and forgiveness and adherence to spiritual values could be actively exercised. Our culture has been that of an essentially peace-loving and tolerant people who believed in renouncing power and grandeur. That culture was part of the social fabric of our past. We should, therefore, remember the teachings of the past along with the lessons of the present.

The Secular State that has now been established should mean only a complete impartiality and not the uprooting of spiritual influences, traditions and inspiration. Today, people deplore the indiscipline in colleges, schools and Universities. The indiscipline of the young is due,

in a large measure to the indiscipline of the old. It is the pervasive sense of frustration, of incompleteness, the sense of being rudderless, that is the real danger. It is suggested that science is making for indiscipline, that indiscipline in this country is a new phenomenon and that it was not a characteristic of the past. In any case and fundamentally, the present imbalance exists because education at home is neglected or none exists. After all, school education is nothing compared with the education at home which is more formative. There has been a large-scale migration from villages to towns and a growing urbanisation of society, and the sudden changes of environment produce their natural consequences. What is meant by the Secular State is that all religions are entitled to equal treatment. That does not mean that equal treatment should be ill-treatment. It cannot be denied that unless a sense of true religion is reborn and revitalised as Sri Ramakrishna Paramahansa and Swami Vivekananda endeavoured to do, we shall not solve the problems of our stability. Mental, moral and psychological stability is not born of formal political doctrines or syllogisms. It is born of abiding faith in the true values of life and of conviction and of aspirations towards a lofty ideal. It does not ultimately matter what we believe provided we truly believe. In our country, a person can deny the authority of the Vedas and yet be a Hindu. The Jains and the Lingayats definitely deny the authority of the Vedas. They are Hindus still. There are persons who very strongly believe in an attributeless Supreme Being and there are persons who insist on a personal God as the only means of salvation. There are persons who believe that Siva is inert without the functioning of Sakti and concentrate on Sakti-cult and yet all these are in our fold. The only thing that makes a Hindu is his belief in the unity and continuity of all life and the operations of a just but inevitable law of existence. So long as we hold fast to this basic faith, we shall be able to rebuild our culture which will be based on the universality, tolerance and spiritual urge which together produced our temples, our sculptures, our philosophy and our scriptures, Epics and dramas. The precursors of the present revival were Sri Ramakrishna Paramahansa and Swami Vivekananda, Rabindranath Tagore and Sri Aurobindo Ghosh and Subramania Bharati. This Renaissance is now nascent in the arts and literature and our foremost scientists from Bose down to Raman and Chandrasekhar are imbued with the synthetic attitude of our culture. That synthesis and sense of unity which have characterised us in the past

have now to be recreated and utilised in the social and political spheres. For, it is true as the poet T. S. Eliot declares :

Time present and Time past
Are both present in Time future
And Time future involved in Time past.

CRYING NEED OF THE TIME

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With the advent of independence in this country the question of education has assumed a vital importance. After the last World War there has been a great conflict of ideas and ideals in the world, which has become acute in this country on account of the tremendous forces that have been unleashed by the impact of independence. On the one hand, there is the old Indian culture, which has withstood the storms and catastrophes since the dawn of history. On the other hand, new thoughts having a foreign complexion are sweeping the country. The leadership of today, therefore, is on trial, and it has to tread a path which must not be divorced from the past but must have the progressive elements of the modern age. How to achieve this harmonious combination is the problem of the day.

During the time that this country was under foreign domination, mental inertia had overtaken the bulk of its people. This is inevitable where the initiative lies in foreign hands and the people of the country have to obey the commands of the rulers. Therefore, it was imperative to awaken the country and to make the people conscious of their rights. From a long time past, this process went on, gradually increasing in volume and intensity, until Mahatma Gandhi, who has rightly been called the Father of the Nation, came on the scene. Great leader that he was, he was conscious of the limitations which should be imposed on this manner of awakening the people. Constantly, therefore, he was prescribing strict conditions for membership of the Congress organization in order that the struggle for freedom may be manned by disciplined persons who may be free from all personal animosities and bickerings. However, he could not wait for properly balancing the process of awakening, because it was imperative that the country should be freed from foreign domination as early as possible. To that end, he was forced to reduce the rigour of the qualifications from time to time and had to bring within his programme all sections of the people, not excluding even the students. There were sane people like Pandit Madan Mohan Malaviya and Shri V. S. Shrinivas Shastri, who questioned the wisdom of the student community of the country being

involved in political activities. However, the avalanche of the forces that were let loose by popular agitation overwhelmed the leaders who tried to put up a word of caution. To my mind, the experiment of calling upon the student community to get itself involved in political agitation was a great mistake. The youths of the country were asked to join the struggle for independence and to defy parental authority if it came in the way. I suppose that if independence could not be achieved without the help of the small student community of the country, the indication clearly was that the country was not ripe for independence.

When independence was ushered in, the achievement was ascribed to the vitality of the political movement, and it was claimed that India had taught a lesson to the world of how a subjugated nation can become free by non-violent agitation. It was, however, forgotten that the country had not undergone that suffering and sacrifice which is necessary for welding dissident elements into one nation. The people who had been fed by promises of a millennium when the country became free were naturally made conscious during the struggle of only their rights and not of their responsibilities. This was aggravated by the claim that the leaders began to make that they had won independence through their own efforts. This made the people assertive and aggressive, for they were not made to realise the kindly dispensation of Providence which had made them free. This is true, because as one retrospects one finds that independence was achieved because of the peculiar combination of world forces at the time and not as a result of any cohesion that was established in the body politic of this country.

It is in this spirit of self assertion that we entered on our career of independence. The result was inevitable. When one is conscious of his rights and not of his obligations there is always a clash between the component parts of the body politic. We, thus, witness a growing clash between the Government and the subjects, between the employers and the employees, between the teachers and the taught, and in fact between individuals and individuals. The growth and progress of society can only be achieved if all its component parts are conscious of their obligations towards each other. The law of nature is that rights are not obtained by assertion ; they are granted to those who do their duty. The process so far employed by us of elevating the society has, therefore, to be reversed, so that each one of its members may become conscious of his obligations and have a firm

faith that rights will naturally come to those who are solely absorbed in performing their duties.

Leaving aside the conflicts in other fields, the problem before us is how in the sphere of education there should be synthetic progress. One aspect of this subject is the question about the system of education. I am not competent to speak on this aspect of the subject, for I have not devoted any thought on it. However, I do understand that in the initial stages of education there should be insistence, not on the variety of knowledge that a student may acquire but on the building up of those basic faculties of his mind, on whose proper working alone the power to acquire knowledge can be achieved. The basic qualities that a man has to acquire are (1) the power of analysis, (2) the power to synthesize, and (3) the power to beautify. Unless these three qualities are properly cultivated and harmoniously blended, no correct power of reasoning can be acquired, without which all knowledge becomes only a source of conflict and not of growth. I believe that some of the subjects that a student has to learn are basic in this connexion, and they are Mathematics or Science, History and Geography, and Literature. I believe that if in the initial stages of education a study of these subjects is made intensive and compulsory, a student will cultivate the power of a progressively acquiring knowledge himself. The question up to the stage of Matriculation, therefore, should not be so much as the acquisition of a variety of knowledge as an intensive study of these basic subjects. If this system is followed, then the student will be capable of selecting his own subjects for further education and of applying himself properly to the study of those subjects.

While it is important that there should be a general spread of education in the country, it is also necessary that it should be correlated with the provision for gainful employment. Otherwise, there would be great discontent amongst the educated classes, if after all the time, labour, and money that they have spent on education they find themselves without any source of living. It is also necessary that the education that is imparted is suited to individual genius. Otherwise, one who is, say for instance, mechanically inclined would be of no use to the service of the country as an academician. Nor is it really necessary that everyone should be highly educated. In fact, there must be openings for the youths of this country at different stages of their education. For instance, if in a profession or occupation where the standard of Matriculation only is

required, employment is given to more highly educated persons, the service they would be rendering would be of little value. Keeping all these factors in view, the problem of today may not be the spread of higher education in this country to all and sundry but of imparting it only to those who are worthy of it, at the same time creating suitable avenues of employment commensurate with the progress of education.

These questions, however, may better be considered and solved by those who are experts on the subject. So far as I am concerned, I would only express a warning that all experiments would fail unless we first establish right relationship between the teachers and the taught. In this connexion, to solve the question of unrest in the student community is one of vital urgency, and upon its right solution only will the spread of education yield results that would be worth having. Otherwise, the spread of education would only be catastrophic to the country. This question has been considered by various persons and bodies and steps are proposed how to achieve proper discipline amongst the students. I have, however, found that the students are capable of both rising higher and also going down according to the environments in which they are placed. I have found in their innermost hearts seeds of goodness, which can flourish and become gigantic if only they are properly handled. It is, therefore, no use blaming the students for their indiscipline or unrest. In fact, we are responsible for all the disturbing factors that have entered their hearts. We have allowed educational institutions to be established in vicious parts of the towns; we have not provided them with proper hostels to live in natural surroundings; we have not given them play-fields where they can use their surplus energy in healthy games; we have not set before them ideals of self-sacrifice; and above all we have encouraged cheap methods of amusement in cinema shows, where they imbibe germs of gangsterism and not higher values of life. These are all matters which ought to be solved before we think of spreading education amongst the students.

Since the country attained independence, multifarious activities have been undertaken by Government in the interests of the people. All aim at elevating their standard of living and to add to their material prosperity. The schemes, so far as they go, are excellent, and have earned the approval of even foreign experts. It is, however, a pity that the execution of the schemes, for want of proper national character, has been more or less a

waste. The result is that, although the people are taxed almost to the breaking limit, they have not been able to get better amenities even after the execution of the schemes at colossal cost. This has led to a growing discontent in the life of the nation. I believe that even if these schemes were successfully implemented and material results made available to the people, even then, without a proper mode of thinking in the life of the nation, the material achievements would only add to their unrest and consequent degeneration.

The crying need of the time, therefore, in all fields of public activity is the creation of proper personality amongst those who are at the top. This is all the more necessary in the educational field. There we have to deal with naturally impressionable and inflammable youths, whose minds cannot be properly controlled and canalised by adventitious restrictions and unless they are kept in contact with teachers whose life becomes to them a source of inspiration, their achievements in the educational career would be of no avail to the country.

The problem of today, therefore, is how to create and develop personality. This cannot be achieved unless we imbibe and practise the basic principle of life. This principle is only one and is very easy to understand. And it is that one is not born for oneself but for others. To the extent that a man cares for himself, to that extent he loses the sympathy and goodwill of others. On the other hand, those who are solely inspired with consideration for others are the persons who bless themselves and also others. To understand properly that one has to live for others, one has to have faith in Divine Dispensation. No other manner of human effort can create in men this feeling, namely, that they have to live for others. Unless this mentality grows there would be always insistence on one's rights and disregard of one's duties, which will lead to unrest and end in disaster. The need of the day, therefore, is to believe that there is God. Let us have faith that He has made this Universe and assigned different roles to different persons, and has made men to live not for themselves but for others, so that He may take care of them and bestow on them all the choicest gifts. The further need of the day is to believe that it is not for us to try to divine what God is. It is in our effort to try to understand Him that we divide the human race and create conflicts. Therefore, let us not question how different religions have thought of Him, and let us not doubt that He is as much in the Temple as

in the Church or in the Masjid. In fact, we should refuse to dissect Him but only believe in Him, so that we should have a proper sense of responsibility towards each other. Only then will personality grow in different fields of activity in this country, and it is only then that the material progress that the country would be making would be worth having.

INDIAN SYSTEM OF EDUCATION

SWAMI ADVAITANANDA

Assistant Secretary, Bharat Sevasram Sangha

The most serious and complicated of all the problems which confront us today is the educational one. The quantity of education—the number of schools and colleges and Universities—is increasing so very rapidly all over the world. But the quality is deteriorating so alarmingly. In the western hemisphere there are countries which can boast of spreading education to its furthest limit. But who can deny that the people of those very countries are most discontented and unhappy and are hopelessly struggling for real and lasting peace.

Efforts of solutions

It is also a fact that constant efforts of various nature are being made through different and variegated schemes and plans to arrive at a solution. But the problem is still there in some form or other. It seems that the root cause of this problem has not yet been traced out or the proper diagnosis has not yet been made.

We have no hesitation to admit that most of our so-called educationists have miserably failed to determine what education really means and how to impart it. Oftentimes they observe that education aims at the harmonious development of qualities of head and heart ; but while dealing with it they miss the aim or make a mess of it.

Is it not a glaring fact that modern education aims mainly at sharpening the intellect but it has no eye upon development of the heart ? There is scarcely any item in the modern system which inspires or guides the students to cultivate their heart which is verily, the centre of all human qualities and noble sentiments, of affection and sympathy, kindness and fellow-feeling and the spirit of service ? To-day, here in India, we complain of students' indiscipline, disobedience and communal bias and suggest remedies or devise means for emotional integration. But how can we expect the desired result when under the present set-up there is hardly any provision for the culture of the heart-aspect of our students ?

We are most eager for cramming the minds of our wards with the

ideas and informations of various subjects (whose number is increasing everyday) without thinking whether they are digesting them properly or not, whereas we are not ready or willing to introduce any method which goes to expand and deepen the emotional side of their nature. And the result is that selfishness, apathy, anger, hatred, malice, jealousy, spirit of disobedience and such other vices are fast overtaking the minds of our student-folk.

Our ancients were, fully aware of the real needs of the students. According to them the highest aim of education was to attain perfection. They, also, realised through intuition that perfection is already there in man and education should be that system of training by which that perfection can be manifested. To achieve that end they formulated a scheme by which every student was to live in the holy company of their Acharyyas (who were the embodiments of knowledge and virtues) and imbibe the greatness of their character and obtain knowledge both secular and spiritual.

They, who believe that the worldly or secular aspect of education was neglected in ancient Gurukula, know very little of the history of the system of education in ancient India. Who can deny, to-day, that India was not only the home of philosophy and spirituality but the birthplace of almost all the physical sciences? Narada, the celebrated Devotee, is said to have the knowledge of sixty four kinds of arts and eighteen branches of sciences. This proves the vastness and varieties of India's ancient knowledge.

Views on Educational Reform

To-day, there are top-ranking leaders who while lamenting over the defects and drawbacks of the modern system of education, demand a thorough over-hauling of the present system and opine that so long that sweet and cordial relation between the teachers and the taught, which was an essential feature of our ancient system, is not revived there will be no radical cure of the educational malady of our country. Again there are others, who are the admirers and champions of the present system, remark that in these time and circumstances, the dream of the revival of the ancient system is not at all worthwhile for it cannot fulfil the demand of this advanced age and solve the riddles of modern life. In those bygone days the wants of man were few and problems of life were not so very vast and

complicated. As such the system which suited the demand of that age, cannot be brought back and can be of very little good to us to-day. In these days of science and technology we have to keep pace with the progressive nations of the world. So the values of human life are to be reassessed and we cannot but look to the West for inspiration and guidance. But these admirers of the West forget that those very countries and nations for whom they certify so much are, themselves, competing with one another for inventing such measures and weapons by which they can hit down their opponents—which mean nothing but destruction of the entire human civilisation.

Admiration for and Disloyalty to Poet Rabindranath

Poet Rabindranath is known and recognised as one of the foremost reformers of the modern age. Most of our national leaders and scholars offer their highest regards towards his versatile genius and personality. Poet's favourite 'Shantiniketan' University has also earned unstinted support and appreciation from them. But it is strange that when we admire and appreciate the educational policy and system of Rabindranath we do not care to accept his considered views regarding educational reform. Did not the poet give approval to the ancient system and establish his University upon that basis? Did he not introduce prayer and religious instruction into it? Did he not give it a residential character and try to revive and recover that 'Guru Shishya' relationship in his Vidyalaya? If so, why we hesitate to advocate and introduce that system in the country? Why we still sponsor and support the western mode and method?

This doubt and hesitancy are the sure indications of our ignorance of the educational and cultural needs of our time. This shows that the mist is not yet clear.

Pressing Demand

The present distressing and disturbing situation has risen to its climax. And in despair, we are throwing mud to one another. The guardians are complaining of the negligence of the teachers. The teachers on their part, are blaming the guardians. The students assert that their legitimate demands and rights are not considered and fulfilled by the authorities. Hence their grief and discontent.

This only shows lack of mutual understanding and co-operation

among these three groups who are vitally concerned with matters of education. Then, again, there is a fourth group of critics who lay the blame at the door of the existing political parties who drag the students into their trap of party-politics and get their selfish end fulfilled.

These complaints are more or less true. But this sort of harsh criticism or mud-throwing won't ease the situation. On the contrary, it will make the problem more complicated. The remedy lies in mutual trust, sympathy, cordial relation and active help and co-operation. Let all of us sincerely feel for the urgent need of reform and reconstruction. Let us take up the challenge of the present situation and meet it squarely.

Way to Reform

Firstly, the educational authorities must realise that the educational policy of each country evolves in its natural course according to its inner vision, inclination, climate, environments and national demand. It is not a thing of imitation, imposition or adoption. India, being the oldest country, has a tradition peculiar to its own and it has defied times and change of circumstances. It has been admitted and accepted by all that unlike other countries India's way of life tended towards spirituality and hence all her aim and aspiration ran through that channel and never changed that course. Even during the darkest days of slavery she kept up the ideal of her life on pain of death. But it was the Britishers who, out of a malign design, imposed upon her a new system of education which is yet continuing even after her political freedom. The present chaotic and degenerating state has proved, beyond doubt, that the system needs an immediate change. The cry for reform has made us restless.

The Authorities should, therefore, rise equal to the occasion and bring about the most needed reform in accordance with India's past glorious tradition. Swami Vivekananda, Maharshi Dayananda, Poet Rabindranath, Rishi Aurobindo and lastly Acharya Pranavananda have given clear hints and suggestions for that. Recently the Enquiry Commission set up under the leadership of Dr. Radha Krishnan and Dr. Sri Prakasa remarked in their reports that religious instruction can be imparted to our students in our schools and colleges without hurting the feelings of any community. Lord knows how and when their suggestions will be accepted and our educational policy will be changed in that light.

Secondly, the guardians of the wards, be they parents or anybody, should realise that they have got the highest responsibility towards their children, because they are vitally related with them. So even if others shirk their responsibility they can never do so. They should always remember that the future peace and prosperity, prestige and glory of their family depend solely upon proper training of their children.

They should also bear in mind that home-atmosphere and home-training exert greater influence upon the minds of the boys and girls ; that children learn more from their home-members than from their teachers. Besides, they pass most of their time with them only. As such they should not feel contented by sending their sons and daughters to the schools and colleges and by placing them under the care of a tutor. They should, on the other hand, keep constant watch over their behaviours and ways of life. In this regard they should remember the wise saying of Rishi Chanakya who says –“Up to the age of five a child should be reared with great love, affection and care, from five to fifteen years he should be given constant guidance through both affection and admonition. Since then he should be treated as a friend which means parents should then train them by giving friendly suggestions and instructions without inflicting physical or mental punishment on them”. It is sad that few guardians abide by these sound principles.

Thirdly, the teachers should accept their teaching-profession as a sacred vow and should discharge their duties with missionary zeal and ardour. Children who are placed under their care should be treated as their own sons and daughters. Those who lack in paternal love and maternal affection can never be ideal teachers. Such heartless and apathetic or cynical type of people should not be engaged as teachers even if they are highly qualified in their academic career or are great degree-holders.

Teaching is the noblest of all professions and as such, the best and most honest and talented people should be drawn towards it. The State authorities must realise that the educational institutions can never be run properly and effectively with inefficient and discontented teachers. The teachers should be relieved of their physical wants as far as possible; so that they can pay their fullest attention to their work of teaching. If the teachers have to clamour for higher pay-scale and undergo occasional strike to achieve their end then there is no hope for educational reform. In this connection we will

advise our teacher-friends to be very considerate also. For their's is the holiest profession and as such they should not come down to the same level along with other service-holders and believe that strike is the only means to get their rights realised. Teachers are verily the builders of nation and as such they are the most respected class of citizens and their behaviour should be most exemplary and exalted. Financially they may not be very well-off but the service which they are rendering to the society is invaluable and incomparable ; and therein lies their greatest satisfaction. A teacher may ever remain a teacher but he will produce a second Vivekananda, Gandhi, Rabindranath, Subhaschandra and such other stalwarts and therein lies his pride, delight and glory.

Teachers should also bear in mind that they are not only the teachers of the students but they are guides to the society and the state. They should follow the foot-prints of their predecessors—Vyasa, Vasistha, Valmiki and others. They are to recover their lost glorious position once again by their noble and dignified conduct and services and shoulder the responsibility of rebuilding the nation. Let them accomplish that God-ordained mission with sincerest zeal and enthusiasm.

Fourthly, the students who are elderly and have developed some power of judgement cannot evade their responsibilities. They should know that the worthiest teacher or the most affectionate parents cannot help them if they remain obdurate and immodest. They must have the spirit of submission and loyalty. They must have open mind and heart. They must possess the eagerness to know and learn. Sir P. C. Roy, the veteran scientist and teacher, used to say in old age, "I am yet a student and I am ever eager to learn".

It seems our students are fast losing their hunger for knowledge. This is a great tragedy in modern India. The type of scholars and savants who appeared in the nineteenth century are seldom found in this age although greater facilities and opportunities are being provided to them now-a-days. The discontent and unrest that are ruling the students' minds and are distracting their attention must go. Study should be regarded as worship by them. The Authorities should pay greater attention to save their students from outer influences by creating healthy atmosphere in schools and colleges.

The politicians should be wise enough not to drag them into their party-politics. Students should study politics as a subject till they attain

mature age and enter into worldly life. Bad films, bad novels and such other distracting and alluring factors should be shunned. Let the students remember that they are students always and should live in the atmosphere of study. Let them develop most regardful attitude towards their guardians, superiors and teachers. Teachers should be looked upon as parents. To the students the Vidyalyaya is a temple, books and other apparatus are ingredients of worship.

Let the student know that he is a Brahmachari. His sacred vow of acquiring knowledge cannot be fulfilled if he does not care to observe the vow of celibacy or continence.

Female Education

The greatest blunder which our educational authorities have committed is with regard to the female education of our country. The same type of education (with almost the same subjects) which has utterly failed to fulfil the needs of our boys is being imparted to the girls without least consideration. In this regard, too, we are thoughtlessly imitating the West, where very little distinction is made between the male and the female. But whether they admit or not, constitutionally and temperamentally the difference is there and any sort of forced effort to ignore it is sure to produce a serious reaction upon the nature of woman. And such has happened in those so-called advanced countries.

Here in India, too, we have just begun to feel that disastrous and disruptive effect. It will be the height of folly on our part if we falter to stem the tide by taking necessary steps.

Let us not forget that Indian conception of womanhood is basically different from that of the West. The Westerners look and regard woman as their partners in life. As such they want to qualify them as their best helpers in all walks of life. And they show them their best love and regard by looking upon them as their 'better-half'.

But Indians regard women, not merely as partners but as mothers. Motherhood is verily the highest fulfilment of Indian womanhood. Is the present system of education manifesting that ideal in our females? If not, how can we sponsor or support it? Or how can we believe that it will prove beneficial to our family and society?

Has not this modern female education broken the household life of the West? Has it not given rise to mutual jealousy and cut-throat com-

petition among the men and women there? Has it not disturbed their domestic and social peace? Has it not marred the grace and dignity of the fair sex there? When this is the situation and experience there, how can we venture to adopt and advocate that mode of education in our land?

In our opinion it is high time for us to realise this faulty step and devise ways and means to rectify the errors. When the nature and temperament, the needs and activities of women are different and when they have got a special role to play in the family and the society, why should there be no separate system and curriculum for them? Average women who are expected to enter into married life in their early youth, require very little knowledge of algebra, geometry and higher mathematics and such other subjects. On the contrary, they need that sort of knowledge or experience which will help them to become ideal housewives, affectionate and competent mothers and capable social workers. And for that, separate educational systems and institutions should be determined for them. Girls who possess extra-ordinary merit and talent may be recommended for the higher course of education or research-work.

If we trace the history we will find that it is our womanfolk who are mainly responsible for the protection and maintenance of our traditional glory. In this age of turmoil and revolution when our society was about to lose its aim and ideal due to foreign aggression and influence it was they who kept up the thread of our culture by dint of their unswerving faith and pious observances. But modern godless and so-called secular education is shaking their age-old faith and devotion. Is not this a great warning to us? Is there not a red-signal for our national and traditional safety? Let us, therefore, cry halt to this mad race of so-called female emancipation and direct their mode of education to the proper channel. Let us remember that Sita, Savitri, Damayanti, Gargi, Maitrayi and such other exalted women have ever been the ideals of our womanfolk who cannot be dragged away from that traditional path.

In this connection we should mind another important point. The entire responsibility of female education should be gradually and ultimately entrusted upon the women themselves for they know their problems better and they can solve them more easily and effectively.

Evils of co-education

The system of co-education has not been so successful in the West where it was introduced first. So except in the elementary school this system should not be encouraged, lest it may bring more harm than good.

Obstacle on way to reform

There are so many factors which are standing on the way to our educational reform today ; but the chief of them is the Governmental interference in the work of our educational authorities. In former days our scholars and savants enjoyed full freedom in framing and guiding the educational policy and the mode of instruction of our country. They were the authors of text-books, givers of the laws and even guides to the state authorities. But unfortunately that situation has been changed since the days of Britishers who, for the first time, took up the entire responsibility of guiding the educational policy of the country to serve their own selfish end. And that system is still being maintained by our national Government. The result is that our students are now-a-days educated and trained according to their chosen pattern. Unfortunately our Government has thought it proper to give a secular character to its machinery and has, therefore, applied that same secular policy in matters of education too—not caring to consider that this policy is quite contrary to our tradition. This has really become the greatest handicap in the way of educational reform of modern India.

In our opinion our educational authorities should be given full freedom and autonomy to work out their own cherished and considered views and schemes. That is what is essentially needed today.

MODERN SCIENCE AND INDIAN EDUCATION

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Much is being said nowadays as to what our education should be. It is being said that the present system of education—that is to say, the system under which the generation that is passing away was brought up—is no good ; that it is no longer fit to meet the needs of the country. But I regret to say as yet no clear-cut programme has been placed before the country. The 11-year course has not been fully charted out.

Education broadly falls under three stages—primary, secondary, and university. It is recognised that university education is not for all. Only the other day the Union Education Minister and later a former Bombay University Vice-Chancellor in his convocation address in Calcutta, said that there should be proper screening of students at different stages for higher studies and admission into universities.

In my convocation address as Vice-Chancellor of the Calcutta University I said in 1951 :

“We must remember that everyone is not fit to be admitted into the university. Some are unfit for advanced education. To put young persons who are not fit into the university means unnecessary expenses to the parents and is detrimental to society. For even after passing university examination—if they pass at all—such youths do not find suitable opportunities to show their particular aptitudes.”

A different principle, however, applies to the stage which we call the Secondary stage. It is a very important stage and great responsibility rests on the government and the people of the country as to how it should be conducted. It is our bounden duty at this stage to so equip our boys and girls that they can be usefully employed in different public and private offices.

There was a Vice-Chancellors' conference in Delhi in 1953. Vice-Chancellors practically of all the universities in India were present. The then Education Minister, Maulana Azad, presided. A bill was sought to be introduced into the Parliament to regulate certain matters relating to the co-ordination and determination of standards in universities. The Chairman

gave reasons as to why he desired the bill to be enacted. He regretted that the university degree had been made an indispensable condition for employment in most types of services. This he pointed out was the reason for the craze for university degrees and for overcrowding in colleges. I, representing the Calcutta University, said that to prevent the mischief the Government may declare that university degrees will not be a pre-requisite condition for services, and secondly, it may establish more colleges spending more money out of the revenues of India. After that meeting the University Grants Commission has been established.

As to primary education, as is provided in our Constitution, it must be free and given to all. I regret much has not been done in this direction, though we have the assurance of the Government of India that primary education would be made free and compulsory by 1965.

But with all the emphasis that I can command, I say adverse reflections on the present system of education are bad. It is detrimental to our national life to decry this system. I said in my convocation address :

"Let us not decry our present educational system. It is no good repeating that this system is faulty, or that it has become rotten. It only brings the present system into disrepute, without doing any good. If the present system is faulty, as it is said to be, though in my view it is not, let us make changes gradually. Everything in this world changes, and with it our habit, custom and manner of thinking. It may be that to fit in with the present set-up, and the changed circumstances certain reforms are needed. But these reforms can only be completed in the course of a generation, and not in one or two years. So we should not at once discard, as rotten, a system which produced some of our greatest men. Let us not change a system which we have, for a system which has not been tried as yet. We cannot all at once break away from the past."

Students and Indiscipline

The present criticisms on education have sprung from two main causes—(1) Students' indiscipline, and (2) Deterioration of our educational and moral standards.

To a very great extent (2) is dependent on (1). In 1950 as Vice-Chancellor of the Calcutta University, I pointed this out and thereafter as often as I had occasion to meet students or to preside at their meetings, I

said that indiscipline should go ; otherwise there was no hope for our regeneration. Indiscipline has practically reached its climax and has manifested itself in very reprehensible forms : such as molestation of girl students and of willing examinees, destruction of school and college properties, assaults on invigilators, and last but not the least, the recent reprehensible conduct towards a Chancellor of a University. A Chancellor of a University has nothing to do with the day to day administration, and I cannot understand why the Chancellor should have been insulted. It is obvious that students have forgotten values of things.

But I add students' indiscipline cannot be viewed isolatedly from its context. Students have learnt indiscipline from their elders, as has been recently rightly pointed out by the said Bombay Vice-Chancellor. I entirely agree in the views he has expressed. He said :

"Elements of irresponsibility and indiscretion would be there sometimes among students, but the tragic part of it is that though the teachers should check the evil, specially by exercise of discreet and moral influence to correct them, they often in order to advance their own interest take advantage and sometimes on a purely extraneous matter. It is the latter aspect which makes students' indiscipline a real problem in the country. It is the decline of virtue among the elders that is making the younger generation cynical in respect of all talk of virtues or standards."

If teachers, for achieving their ends, resort to strikes, satyagrahas, etc., as if they were industrial workers, how can one blame students if for getting an advantage or supposed advantage, they resort to strikes or satyagrahas.

Indiscipline and Frustration

The second cause of students' indiscipline, in my view, is a growing sense of frustration, being the natural outcome of a sense of injustice that has overtaken our students.

Having had long connection with students, they often come to me for advice and guidance. I am pained to hear from them that securing of a suitable job, promotion, transfer to a suitable place, are not possible unless there is some one to back the candidate. It is quite clear to me from what they say that they feel that equal justice is not being done, that nepotism and corruption have pervaded our administration and our national life. To

a certain extent the remarks are true, though they may not be true to the extent they say. But the worst part of it is this. If there is a single instance of nepotism and corruption in the authorities, that assumes a gigantic proportion in the eyes of the public. Corruption and nepotism must absolutely go out from the life of the individual as well as from the life of a nation. There should not be a single instance of it.

By mere legislation, corruption and nepotism cannot be wiped out. Law is not the sure remedy.

Great social evils are but the outgrowth of man's own perverted life. Promulgation of laws cannot cut them down. It cannot extirpate them. Any attempt that way produces the opposite result. The evils spring up again with fresh luxuriance in some other form, unless the conditions of personal life and character are radically improved.

A nation can prosper only when the individuals composing it are energetic, industrious and upright. The noble people will be nobly ruled, and the ignorant and corrupt ignobly. The conditions of personal life and character, therefore, must be improved. If this view be correct, then it follows that the highest patriotism and philanthropy consist, not so much in altering laws and modifying institutions, as in helping and stimulating men to elevate and improve themselves by their own free and independent individual action.

Indiscipline and Religion

The main and principal cause of students' indiscipline is lack of religious and moral training at home and in educational institutions. I say with infinite regret that there are very many guardians who do not take as much care of their wards as they should. Parents think that their duty ends by sending their children to schools and colleges and by paying tuition fees or by engaging private tutors. That is not so. Much greater responsibility rests on them. Parents must watch every minute of the day the conduct of their wards, and correct them. By their own example, they should set a high ideal before them and when they are at schools or colleges, the teachers should behave in the same way.

No education can be complete or even can be called education if there is no religious training. I said in 1952 in my convocation address :
"Religion should always be a part of education. Education without religion is like a structure built on a bed of sand. Said

Laplace, 'I have lived long enough to know what I did not at one time believe—that no society can be upheld in happiness and honour without the sentiment of religion.' Burke said : 'True religion is the foundation of society, the basis on which all true civil government rests, and from which power derives its authority, laws their efficiency and both their sanction'."

I thought it a part of my duty to provide religious training to our boys and girls in our schools and colleges. With that end in view I invited a few gentlemen who are engaged in the social and moral uplift of our countrymen, to discuss the matter. They were good enough to meet me at the Vice-Chancellor's room in the University building. I told them that India was a secular state. So an innocuous form of opening prayer with which the day's work should begin, should be introduced in schools and colleges. I pointed out that God was neither a Christian, nor a Mohammedan, nor a Hindu. God is one without a second and that it should be possible to have an opening prayer acceptable to all students.

It is on religious training properly given that character is formed and discipline of life maintained. Our Rishis of old knew this. And they always insisted on the practice of self-control and other like virtues which go by the name of *Sangjam*. They, having devoted their life in meditation to find out ways and means for the moral and spiritual uplift of mankind, have given us their teachings. We cannot lightly brush them aside.

It is very often said that our past does no longer give proper guidance for the future. And saying this, a mode of life and thought has been adopted which is not in conformity with our tradition and culture. I may illustrate what I mean to say, by quoting words of the late Lord Sinha, which he wrote on the death of Sir Gurudas Banerjee. Nobody can even suggest that Lord Sinha did not have progressive views. He said : "I remember him best—and if I may reverently say so—love him best as the mild and pious Hindoo, who while endowed with the best western culture rigidly adhered throughout his long life not merely to all the old Hindoo ideals but to all the Hindoo practices of religion. I cannot think of that frail little body without also recalling the facts that his mother's slightest wish was to him "law divine"—that rain or hail never prevented him from walking long distances every morning to wash himself in holy waters—that after a strenuous day in the heated atmosphere of

Court a glass of Ganges water was all the refreshment he would allow himself. Coming from me whose whole life appears, so far as the outside public is concerned, to be one long challenge to orthodoxy, this will perhaps be a surprise to many of my countrymen. They will ascribe it probably to my subliminal Hindoo consciousness—the ineradicable longing for the ascetic's end as a fitting crown to an active life. It may be so. I will not deny it. But I explain it to myself somewhat differently.

I am one of those who refuse to renounce my Hindooism, however little room there may be for me personally in the Hindoo social organism. It dawned upon my mind quite early in life that Hindooism was large enough and broad enough to retain within its fold those who believed in God and those who rejected him—both those who believed in “One God and one alone” as well as those who worshipped the whole pantheon of 33 crores.

We do well to remember that for conduct in ordinary life which the law cannot reach, there must be a further rule of religion for the vast majority of us. Forms of religion vary from age to age and from country to country and no one of them can be absolutely free from error. The average man must bear in mind that although observances may seem offensive and stories told about the gods may seem incredible, yet as a rule of action a system which has been the growth of ages is infinitely more precious than any theory which he could think out for himself. He will know that his own mind—that the mind of any single individual—is unequal to so vast a matter,—that it is of such immeasurable consequence to him to have his conduct wisely directed, that, although the body of his religion be mortal like his own, he must now allow it to be rudely meddled with.”

The guardians and teachers should bear in mind that ideal education is that which harmonises the secular education with the spiritual. No country can offer this ideal better than India. What do we get by defacing this ideal? When ancient opinions and rules of life are taken away, the loss cannot possibly be estimated. From that moment we have no compass to govern us; nor can we know distinctly to what port we steer.

It is no good to slavishly follow what England is doing, or America is doing, or Russia is doing or China is doing. They have got their own tradition, their own history. We have our own heritage, we have our own traditions and culture which have taken root during the many centuries

that are past. Changes, of course, will take place as time passes. A people which does not change according to the needs of time is a dead people. Even so our past should not be ignored. So I say, whatever may be the subjects taught, whatever may be the curriculum, whatever be the system of examinations, the first and foremost thing is to inculcate in the minds of students ideals of true religion so that character may be formed. Students will have ultimately to take up the administration of the country. Those who are at present ruling the country are not immortal. The younger generation must take up the burden of administration from the generation that is passing away. It is the duty of the generation that is passing away to confess to the younger generation their errors so that the new generation may repair some of them and guide the destiny of the country in accordance with its needs.

To the students I would say :

“Government cannot possibly stop all kinds of social evils. If you want to drive out evils from your lives and the life of the nation you can do it only by individual efforts and by developing in your minds the sense as to what is wrong and what is right. To your argument that you have learnt indiscipline from your elders—I would say, never mind these elders. Do not follow their bad example. They will soon quit this world and then you will have to manage the affairs of your country and to give guidance to the younger generation that will come after you and you cannot excuse yourselves then by saying that you learnt indiscipline from the generation before”.

But to remove this great evil that is eating up students' life and therefore the life of the nation, we must be very sympathetic to them, remove their legitimate and real grievances, no matter how much money it costs. It is much better to spend money for students' welfare than keep a standing army or an efficient police.

Medium of Instruction

The next important question is what should be the medium of instruction. There is a lot of controversy on this subject. A great statesman and a gentleman of great ability and experience, Sri C. Rajagopala Chariar, insists on the retention of English as the medium of University education. On the other hand there are certain gentlemen of learning who

are so much in favour of Hindi that they say that English should 'quit India' at once, and people should overnight take up the study of Hindi and Hindi should immediately be made the common language of India. This attitude is to be regretted. For it must be remembered that India is a vast country, and people in different parts of the land speak different languages. It is impossible to have Hindi as common language all at once. There is none I believe in India who does not favour the adoption of a regional language as the national language of India. For without a national language there cannot be national unity. This is historic truth. But it is impossible that Hindi should be made the national language of India within a course of a definite number of years. Hindi can only replace English when the former reaches the standard the latter has attained both as a language and literature. We cannot impose a language on a reluctant people. That will produce no good. I am a Bengalee and I am proud of the Bangali language, the language in which great Rabindranath wrote, sang and expressed himself. It can rightly claim to be the national language of India. I feel and many others will agree with me in the view that no language in India today has reached such richness as Bengali. Even so I would hesitate to insist on the adoption of Bengali as the national language of India. That might hurt the feelings of other people—people who speak Tamil, Telugu, Gujarati etc. Naturally they are proud of their own languages and resent any other language being forced on them. Therefore we should wait till a particular regional language asserts itself and is acknowledged as the fit one to be the national language of India. Until then we have got to go on as we have been going on.

Languages cannot grow overnight. "They have their own laws of growth ; and if social and economic conditions are favourable the process of development may be accelerated. If men of genius are born and use a particular language as their vehicle of expression, it may record remarkable progress within a brief period of time. But a committee of philologists and critics cannot give any new and fruitful impetus to literary development. It may lay down rules for the simplification of spelling and grammatical forms. It may invent or standardise technical terms. All this would be useful work indeed, but the languages used in different regions of the country can hardly be given new form and content through such mechanical assistance. The springs of literature lie hidden in the human heart and it would be unwise to expect that the deepest

emotions of man can be stirred by formal resolutions and official bulletins."

In 1952 Vice-Chancellors of different universities and men of great ability like Sir C. V. Raman addressed a letter to the Union Government from which I may perhaps quote a few lines.

"If the study of English is killed in our country with an almost indecent haste, the work of a century, perhaps on the whole more good than bad, will be undone in a few years, and this will seriously affect the quality of our education. It is our earnest prayer to you to help the Universities to maintain our standards to our satisfaction. If by any chance it is the policy of any State Government to weaken English in high schools, it should be open to Universities to have their own entrance examination to test a student's knowledge of English whether he would be able to read English books with ease and understanding. We should also like to repeat that the Universities would be in a position to do away with English as a medium of instruction only after books of the requisite quality have been prepared in the new medium."

Within the limits I have ventured to set out above, I should frame an integrated scheme of education divided into three stages—primary, secondary and university. We shall then have to choose the subjects having regard to the conditions and the needs of India. Agriculture should be given the first consideration. To begin with we may have the following faculties—Arts, Science, Technology, Engineering, Medicine and Agriculture. Other faculties may be added later on. Within the framework of an organised and integrated system, our children should be brought up, instead of being left bewildered by stray speeches made now and then to the effect that the present system is rotten and it has got to be changed, without indicating what the change should be and without having in mind a definite scheme of education.

Students and Politics

Lastly I would appeal to politicians not to disturb the minds of students. I may perhaps quote what I said in 1953 in my convocation address :

"I earnestly request the political parties not to exploit the students for their party ends. It is entirely wrong and harmful for our

educational institutions to become play grounds and centres of conflict between the political parties."

I would quote the following words of our Prime Minister :

"It is bad enough to have conflicts in industry, but it seems to me astounding that we should put our educational institutions on that level. To blame students or teachers for this state of affairs serves little purpose. It is a matter of the deepest concern to me that all this should happen and come in the way of the proper development of our young men and young women. Governments can take actions, but this is not merely a question of government action. It is something wider and deeper and it is necessary for public opinion, for parents and guardians and above all, for the young men and young women to appreciate the significance of this disorder in our education system. What kind of future do they envisage for themselves or for India? Is it out of this that character is built or knowledge gathered? Wisdom, of course, need hardly be mentioned in this connection. And yet it is out of hard root of character and trained and disciplined mind and body that nations are made."

The students will do well to study hard and not to meddle in active politics. That this view has been adopted in Russia is amply evident from the rules which it has framed for the conduct of students and which I have elsewhere and on numerous occasions stated. The first rule is—"Stubbornly and persistently master knowledge, so that you may become an educated and cultured citizen of and make the greatest possible contribution to Soviet Russia."

Conclusion

In conclusion I reiterate that the object of education is not to teach merely many things to students. The achievement is not to be determined by what are taught but should be determined by how the students are taught. True education is awakening a love for truth : giving a just sense of duty : opening the eyes of the soul to the great purpose and ends of life. The point I emphasize is that the aim of education should always be borne in mind. It is not the construction of big buildings. It is not providing equipment and laboratories. But it is the fulfilment of this great ideal, namely, to teach students to think clearly and to be intellectually curious. For this

purpose we require teachers of great personality and high ideals, whose aim should not be as to how much money they should earn, but as to how many really good citizens they produce. I repeat, as I have said elsewhere, if a teacher is not satisfied with the salary that is admissible within the limits of the teaching profession, he may join some other profession, but remaining as a teacher he should not think of anything else but teaching only.

We in the new awakening which has followed the inauguration of a great era in India need men of character, integrity and honesty. The rest will come as a matter of course as night follows the day. It is not by shouting slogans or by hurling reckless abuses that great results are achieved. The saying of the Great Vivekananda should be remembered—"No nation can really become great merely by bluffing."

I reiterate my appeal to students and our countrymen to remember the great tradition of India. It may be that we are not or may not be so advanced in scientific knowledge as England, Russia or the United States. It may be that even by hard work and determination we may not be as great as the other countries are in the acquisition of scientific knowledge. But what of that? Can science ever achieve the heights that our ancient Rishis achieved spiritually? Suppose scientific knowledge becomes so great that it enables people even to go and live in the Sun. Even so will all knowledge about the universe be acquired? We will never touch the fringe of the limitless ocean that lies beyond. As a great scientist the other day said—the extent of our solar system is only a fractional part of the limitless Universe that lies beyond. I should therefore urge our students to acquire knowledge of science for the sole purpose of benefiting humanity. Nuclear tests are no good if the tests are made for manufacturing bombs and weapons for destruction of human beings. But if the tests are made for the purpose of utilising the knowledge for the advancement of human comfort and human happiness, they are indeed worth making. And India will certainly do that.

India need not bother about what destructive weapons are made by other countries. Because if such weapons are made as are being claimed to have been made, which destroy the people of a country in one hour or one day, what does it matter? Suppose any such weapon is hurled against India, the people will be killed. But what will the murderer get?

Only the bare land of India which is no good. A country without a people is a barren desert.

I would therefore suggest to our Government to set up without delay a small committee of very experienced educationists to frame an educational system which is an integrated and co-ordinated system to be followed for the next ten to fifteen years considering perhaps the humble opinions I have offered and not to disturb it until it is found to be no more useful.

NECESSITY OF MORAL TRAINING IN UNIVERSITY EDUCATION

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No more opportune time could have been chosen for impressing the necessity of introduction of Moral Training in University Education than the present, when the events occurring among University students in different places have served as eye-opener to the general public. The scenes witnessed at the Campus of the Banaras Hindu University, the revelations made by the Mudaliar report, the hunger strikes at Allahabad and Lucknow, raids by the students on Railway Stations, the ticketless travelling by students and other occurrences have laid bare the want of moral stamina and moral considerations among University students. The respect due to parents and guardians and the respect due to teachers have virtually disappeared, while a few of the students given to violent methods have overawed the others who are more pacific and studious.

It may be said that University stage is rather a late stage for giving moral training, but it is never too late to mend. It is only by constant dinning of moral truths into the ears of exuberant and sometimes rash youths that appreciable progress can be expected in the character and behaviour of our young men. University precincts are sacred places and they should receive the same veneration and respect as a temple. Once you enter the University portals you are expected to behave as if you are going to worship a deity which is the acquisition of knowledge and building of character. You must dedicate yourself entirely to the worship of the idol, forgetting for the time being what is happening around you, and your study should be so intensive and absorbing that no other extraneous wishes should occupy your mind. Healthy enjoyments like sports, social service and the like should be accompaniments of your study, and harmful enjoyments like sexy Cinema shows or gambling houses should be avoided.

Public morality is the base upon which civilization rests. Without moral considerations prevailing in a society, the whole structure will tumble

down and the position of law and order will deteriorate. It is for maintaining a peaceful and orderly society that laws exist, and any deliberate violation of settled principles will ruin the individual as well as the group of which he forms a part.

Hence the necessity of moral training at all stages of education including the University education. The higher principles of morality and the basis upon which they are founded can only be followed and understood by University students who have developed sufficient intelligence to follow moral philosophy. The subject is one which should form a part of education whatever the branch of knowledge which a student is following. Books like Buddha's Dhammapad, Gandhi's Search after Truth and ancient Sanskrit books on Dharma may very usefully be adopted for giving training in morals.

In India as well as in other countries moral institution is closely connected with religion and it could not be otherwise as the real sanction for moral behaviour consists in the idea of retribution and punishment ordained for sinners. The Municipal laws of various countries touch only a fringe of morality and they are not expected to regulate the whole life of an individual. Without some sort of religious and spiritual institutions, it would be futile to impress moral truths on common people. It was with this purpose that in ancient India stories from lives of saints and other eminent personalities were recited from the Puranas and the village Pandit exhorted the people to follow their footsteps. The Ramayan and the Mahabharat stand out as the most prominent beacon lights of moral instruction and spiritual progress of the society. Similar is the case with the Bible, the Koran, the Jain and Buddhist holy books. Spirituality is not confined to any one religion. It is in reality the sublimation of the animal impulses in man and this has been prescribed in every religion.

Self-control is the foundation upon which the fabric of civilization is founded. Relations between man and man in human society exist by checks and counter-checks. No liberty would be worth having if it descends to license, and if any individual, regardless of others' interests and wishes, always seeks to impose his own uncontrolled will, there will be no peace in society. It is therefore essential for maintaining proper human relations that a man should not be centered in himself, but with due regard to his own wants try to promote the welfare of others. This is real character.

It may be argued that our Government is secular and it is not possible to introduce any religious education in the University. But it is forgotten that a secular Government is not irreligious. It does not prohibit moral training founded on truths accepted by all religions. It is therefore quite in consonance with our constitution if moral training founded on spiritual truths is imparted in educational institutions.

As our public services are manned mostly by graduates coming out of the University and also persons engaged in political life e.g, the ministers and the legislators are mostly from the Universities, it becomes incumbent on and necessary for Universities to impart moral training. A corrupt minister or a corrupt legislator—not to say of a corrupt judge or magistrate or a public officer—is a positive menace to the society. Similar is the case with business men who very often resort to Universities. Honest and just dealing between man and man are the soul of morality.

Having so far dealt with the necessity of moral training in Universities, it will not be out of place to suggest some practical propositions for the purpose. I will suggest that in order that moral training may prove practical and useful,

(a) Students should be kept occupied both physically and mentally so as to leave for them hardly any time to indulge in frivolities.

(b) Military training should be made compulsory throughout their career in the University so that they may become accustomed to discipline and hard life.

(c) Sports and other healthy games including Yogic Asans may be provided so that they may improve their health and be ready for life.

(d) Employment in social service by acting as volunteers on the occasion of big fairs and festivals in doing actual manual work in rural areas, should be encouraged.

(e) Books on moral philosophy, preferably philosophy of non-violence and truth and other books of our religion be taught as a regular course.

(f) Students found guilty of moral delinquency be appropriately punished.

After all, much depends upon the teachers and the way they teach. The teachers themselves should set an example of pure and chaste life before the students and by their conduct earn the respect of students. A good teacher will be able to command the students and will collect a host of students around him to learn from him and to follow his example.



The Foundation Stone for an Ideal Students Home at the Ahmedabad Branch of the Sangha is laid by the Governor of Gujarat, Shri Mehdi Nawaz Jung. Chief Minister Shri Jivrajbhai Mehta is seen behind.



Moral lesson is being imparted to Students by the Sannyasins of the Sangha in the Schools and Colleges, Swami Atmananda, Assistant Secretary of the Sangha is delivering sermons to the students, Swami Jogananda, Joint Secretary of the Sangha is seen seated.



Ideal Indian Students and Guardians Conference held at Nairobi, East Africa, under the auspices of the Bharat Sevasram Sangha. The High Commissioner for India Shri Appa B. Pant addressing the Conference, Swami Advaitanandaji, Shri M. J. Desai, Shri S. G. Anim, President, East Africa Indian National Congress are seen on the dais.

IDEALS OF EDUCATION IN ANCIENT INDIA

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In ancient India educationists laid stress on the development of reasoning faculties of young scholars through an encyclopaedic curriculum. Blind memory work was discarded. In the Mahabharata a pedant is subject to an adverse criticism when he is compared to a spoon. The relevant text runs :

“yasya nasti nija prajna kevalantu bahusrutah
sa na janati sastrartham darvi suparasaniva.” I

(I. The Mahabharatam, Sabhaparvan, Canto. 53, V. I)

Lord Buddha also criticised blind memory work. Yaska, the earliest commentator of the Rigveda also condemned blind memory work. Though blind memory work was discarded the importance of memory work through understanding was not minimised. Improved technique of teaching was devised to cultivate memory through intelligent understanding.

Citizenship was also stressed as an objective of education in ancient India. Members of the 'twice-born' caste were trained to discharge their duties to selves and society both as leaders and followers through an ideal programme of education. The educational programmes of the Brahmins was highly philosophical and less practical for the discharge of their duties as leaders in society. For the realisation of this objective they specialised in various branches of learning according to their natural bent of mind. The education of the Ksatriyas, particularly the princes, was highly technical and less philosophical as a preparation for the discharge of their duties both as rulers and defenders of the state against foreign invaders. But in the case of gifted scholars of the Ksatriya clan the young scholars like Ramachandra and his brothers and the Pandava brothers, their educational programme was encyclopaedic inclusive of theoretical and practical courses as a preparation for the discharge of their manifold duties in the state. We learn from the Mahabharatam how the brothers learnt also silpas which helped them in finding employment in the house of king Virata during their exile from their state. The educational programme of the Vaisyas was also less philosophical and highly practical to serve their interest as well as the interest of the state.

Educational programme was organised on a vocational basis requiring thorough and intensive training requiring specialisation. It is evident from the above discussion how citizenship is interdependent upon vocational education. This point is stressed by Vatsyayana in his 'Kamasutra' or treatise on erotics where he stresses silpa education for young learners to be good citizens of the state by insuring their economic efficiency.

Ancient Hindu educators stressed the importance of family life. The real purpose of education for young learners was to settle down to domestic life after the completion of their studies. The real purpose of their education was to help them to lead a domestic life and to maintain healthy relationship with the senior and junior members in the family. He was also expected to be kind to his wife and children.

Fine arts such as music—vocal and instrumental, dancing and painting were cultivated in ancient India as a means of recreation. Fine arts were included in the educational programme of the curriculum particularly for the royal princes.

Physical education was emphasised in ancient India. Training of mind and body went on simultaneously in ancient India. Ramachandra and his brothers ; Yudhisthira and his brothers ; Duryodhana and his brothers ; and Lord Buddha, all received the training of mind and body simultaneously. Thus the young prince Siddhartha received his physical and military training at the Kan-Ku garden in the morning and training in belles letters at the art school in the noon time.

In addition to these secular objectives of education para vidya or transcendental knowledge was stressed in ancient India. This knowledge, though special preserve of the Brahmins, was also known to the Ksatriyas, as is evident from the Upanisads. There we learn how the learned Brahmins approached Ksatriya rulers like Asvalayana of Kekaya kingdom and Ajatasatru of Banaras to learn 'para vidya' from them. Vidura, though of low origin, also knew para vidya. Thus the educational objectives were to prepare scholars for life here and now and hereafter.

In course of time educational facilities were thrown open to all regardless of caste and creed during the ascendancy of Buddhism in India. Lord Buddha revolted against Brahmanism and admitted all regardless of social ranks, caste and creed into his fold and rehabilitated them through his ideal scheme of education. He admitted women also into his order

who were vastly learned and took leadership in the spread of his creed among the womenfolk.

During the vedic period also females were highly educated commanding respect from the learned. Some of them were credited with the authorship of the Vedic verses. They received training not only in belles-letters but also in fine arts. Like the European school systems, the ancient Indian educational system did not bar the females from receiving education according to their natural bent of mind.

Scholars were selected very carefully. Only scholars of superior intelligence and earnest seekers of truth were admitted by the learned preceptors. They were classified into three distinct categories as *uttama* or the best, *madhyama* or average and *adhama* or the worst on the basis of their levels of intelligence. They were subjected to ordeal before they were formally initiated and instructed. It is said in the Mahabharatam how sage Dhaimya admitted Veda, Aruni and Upamanyu into his school after they successfully gave account of their patience when they were taught by their preceptor. The young scholars were given systematic vocational and educational guidance before admitting them into their courses. The students also selected their teachers with great care and they used to move from place to place in search of reputed scholars to learn from them their specialised subject.

Methods of teaching were sound, calculated to develop the thinking powers of the scholars. Thus repetition, imitation, attention, reflection and meditation were some of the fundamental laws of learning followed in ancient India. The Samkhya philosophy describes Tara, Sutara, Uha, Tara-tara, Ramyaka and Dana—the six steps in the learning process.

The relationship between the teacher and his pupils, though cordial in ancient India, was not always happy. Lord Buddha had a very difficult time with his disciple Devadatta who conspired to kill the Lord. Ramanuja, the celebrated Vaisnava saint of Tamilnad had a trouble with his celebrated teacher at Kanchipura. Mahavira, the Jaina Tirthamkara had to expel his disciple and Vaisampayana was not favourably disposed toward his student Yajnavalkya who had to desert his master. These, though stray instances, undoubtedly tell us that like the modern students their ancient counterparts had similar trouble with their preceptors.

Our modern school system can be improved if some of these

objectives of education are followed and the methods of teaching are introduced in the class-room practices. Modern examination system also requires modification by the replacement of external examiners by the internal ones.

EDUCATION OF THE INTELLECT

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The question of improving the system of education has been engaging the attention of our leaders for sometime. A number of commissions and committees were appointed and their reports are now available for scrutiny. I am not going to do that, I would rather confine myself to the general trends in education and the philosophy underlying it.

There is to-day the keenest interest in education throughout the country though it is not yet to be universal. With the growth of interest there is emerging a broader and deeper conception of the meaning, the purpose and the scope of education. The intimate relationship between the educational system of a country and the social order is being increasingly realised. We have realised that education is the main instrument for promoting the development of society and that if we desire a new pattern of society,—we may call it welfare society or democratic society—one of the main conditions is a new system of education. The old structures of our society are falling down and the old order is dead,—the new order of our society is being shaped before our eyes. Much planning is being done by our leaders and educationists ; such plans and schemes aim at increasing the diversity of provision for education, extending its period, and bringing its content up to date, and making equality of opportunity for all in education. These features of modern education would no doubt mean a big change but all the same they would mean the education of the intellects only and neglect receptiveness to beauty and human feelings.

As a matter of fact modern education has mainly concerned itself with the training of the powers of the intellect. This intellectual education has enabled man to conquer nature and make it subservient to human beings. It has enabled him to harness the natural forces for the fulfilment of man's needs and desires. It has given him knowledge of the stars inventing the telescope, knowledge of living beings, animals, the creatures that live in the depth of the ocean. It has produced great men in all fields. Indeed the effects of modern education have been spectacular in many respects.

But we should not forget the other effects of this exclusive education of the intellect. It has given powers, wealth, dangerous materials without guiding and educating the emotions and the spirit of man along right path. It has not taught to make available all the resources of knowledge, art, and science for the whole of the human race to the enrichment of the lives of all and to the impoverishment of none. It has failed to educate the people to develop a cosmopolitan outlook, to introduce a common culture, to forge links from nation to nation and to make the spirit of co-operation prevail, to contribute to peace and security. By developing the powers of mind closely related to the fulfilment of our material and economic needs, modern education no doubt develops the industrial competency and capacity of man and has landed us in the dangerous situation in which the efficient individual acknowledges no authority but his own interests. It has led us to the view that life exists for me individually and that I want and I will have.

This tragedy of education to-day has been due to the exclusive attention to the intellect only. Education must be so planned as to secure the full and harmonious development of body, mind and soul—the man as a whole.

Philosophy of modern Education

Philosophy underlying educational practice in the modern world is that of Pragmatic School in the naturalistic back-ground. The idea is that man's home is in nature and his purposes and aims are dependent for execution upon natural conditions. It makes reference to religion only in context of its conflict with sciences. It turns towards correctness and adequacy towards facts and towards powers. It escapes a real God and a real moral life as common sense conceives them. It reduces the 'true', 'the right' and 'the beautiful' to the expedient or useful. The effect of this Philosophy has been that educational plans based on it tend to degenerate into somewhat narrow utilitarian schemes. In consequence the cultural activities, which exist for their own sake and no more as a means to material advancement, fail to be developed. Education based on it fails to develop respect for conscience and to encourage responsibility for social welfare, and it subverts the confidence that arises from the feelings that man in his noblest efforts is co-operating with the divine.

The implications carry us far beyond any existing set up of education. They demand a unified and comprehensive system based on a well-thought out philosophy of education. It must have a social purpose allowing for the infinite variety of human ability. It must be able to attract to himself the ablest and most forceful minds the nation possesses and endowed by the community with resources commensurate with the magnitude of its task. Nothing less can satisfy the needs of a welfare society.

The Problems of Education To-day

Apart from the difficulties of the economic struggle, the low pay, the overcrowded class room, indiscipline among students, we have the problem of teachers who have lost faith in themselves developing cynicism in life. It is this confusion in the minds of teachers which makes the right type of education impossible. Our teachers need to be re-educated and contented persons. They must be educated in the real sense of the word, fully developed, well rounded and many sided personality, accomplished craftsman with the dash of an artist in mental make-up. Whether a teacher likes it or not, the part he plays is a positive one ; it is he who plays the major role after the parents, not only in instructing the child, but in shaping his attitudes, habits and ideals. In this sense teachers are the makers of to-morrow. This is a tremendous responsibility, an opportunity and a challenge. They must be conscious of their high calling as guardians of the past and builders of the future and society must recognise this illuminating truth and honour them for it.

Upon the education of this country, the future of this nation depends. We should remember, educational progress will come not through acts of legislature but from the teachers who man the schools. It is therefore necessary to secure right type of teachers and to educate them properly.

PROBLEMS OF EDUCATION

SIR A. RAMASWAMI MUDALIAR, *K. C. S. I., D. C. L. (Oxon)*

Educational problems are many and during the last two or three years they have pressed on the attention of both educational authorities and the public. It is often taken for granted that anyone who is educated can give expert opinion on the type of education needed and on the manner in which it may be imparted. It is not realised that there is as much technique involved in education as in any other method of training.

Notwithstanding the fundamental rights enunciated in the constitution and the fact that democracy can function fully and effectively only if the entire population is literate, little progress has been made in expanding primary education. The fact has yet to be realised that primary, secondary and university education is an intergraded project and the expansion of one depends upon the expansion of the others. If proper primary education is to be given, good secondary trained teachers in large numbers have to be provided for such schools. In fact, it is not yet realised that it is more important to have high level teachers at the primary stages than at the graduate stages.

Secondary education is fortunately or unfortunately practically under the control of State governments in every State and has therefore come under the domination of politicians who have varied ideas of promoting secondary education. The medium of instruction, the language to be used for such training in secondary schools and the decision thereon, has led to several experiments in secondary education. While it may be conceded that as far as possible the mother tongue should be used as the medium of instruction in such schools, in some of the States at least this reform has been carried to excessive lengths. The desire for having a common language learnt by every student throughout India, a desire promoted by political motives and not necessarily for efficient education, has detracted from much of the value which secondary education can have towards the Nation's progress. This has led in some cases to the almost complete elimination of what is termed a foreign language—namely English. During the last fifteen years; in many States, the equipment in English of the secondary school students is so poor that the result of it is shown up when the student enters the college classes and is unable to follow any subject

which is taught in English. Cramming extracts from text books without understanding even those extracts, has been the result in a large number of cases. In many States tutorial colleges have grown up catering to just this kind of education to the student out of class hours. They cannot be blamed, for the law of demand and supply inevitably follows such conditions.

Till very recently in many States, and by educational Ministers of the States, the cry has been raised that the mother tongue should be the medium of instructions at the University level also. It is a matter of some little satisfaction that this demand by certain Ministers of Education, to impart education at the University level through regional languages or even through a common language for all India, is being reconsidered. Public opinion and university authorities have reacted sharply against such demands, though there are instances where controversy is being raised between them and in some instances, unfortunately, University Authorities have succumbed to the dictates of politicians. After all, University authorities comprising as they are, of principals and professors, who know the difficulties and are aware of the needs of the students, are in the best position to judge of the requirements for such education. Science and technical education which is demanded today not merely by the students but by the Governments themselves, require in the light of rapid progress that is being made in technology and science in the Western countries, a language which is western, as a method of instruction. Mere translations of such books cannot fill the gap that exists today and translations in any case cannot keep pace with the rapid developments in sciences. It is also to be realised that a mere knowledge of both the regional languages and English or French by a translator cannot produce a translated work with the spirit and the atmosphere of the original publication. While it may be assumed that in course of time it may be possible to have sufficient number of books published by scientists and technologists, in the regional languages, and that gradually basic education in these subjects at the university level may be added in such regional languages, it must be hoped that politicians and educationists will realise that for a long time, in fact for some decades, the knowledge of a foreign language, and a fairly good knowledge of that is essential for the progress of the nation itself. A nation that is getting highly industrialised, a nation that has ambition to march level with other western countries in science and technology, cannot

afford to divert its best material to a second or third hand knowledge of these subjects by translated works that are far behind the progress that has been made in these subjects. It is very much to be hoped that the prejudice that existed soon after independence, has completely disappeared, or at least very largely disappeared among the thinking citizens whose patriotism for the country's advancement is equal to an unprejudiced approach to such vital issues.

PRESENT STUDENT INDISCIPLINE AND TEACHERS

Knight Commander, Padmabhushan, Darshanacharya

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Meaning of Discipline

The word discipline, according to the Oxford Dictionary, means "Training especially of the kind that produces self-control, orderliness, obedience and capacity for co-operation." J. S. Mill was right when he said that "Discipline is more powerful than numbers and discipline, that is, perfect co-operation, is an attribute of civilization." What do we find today? In place of self-control, orderliness, obedience and co-operation, we find very strong tendency towards self-assertion, disorder, disobedience and non-co-operation taking hold of our youth. Down from Vice-Chancellors of Universities to primary school teachers, all who are concerned with young boys and girls feel that they are going out of control and having their own way; that they are losing confidence in their teachers and having their own way in most of the affairs of their life. Consequently in the homes too parents find their sons and daughters growing into non-conformists, revolutionaries and disobedient. There is a wave of general revolt against all authority in all organizations where self-denial, obedience and co-operation were in former ages regarded as essential conditions of order and progress. All over the world and in all fields of life the youth is now up against any discipline imposed from without, no matter with what purpose in view. What are the causes which have contributed to this revolt of the youth today? How can order be erected out of the prevailing chaos?

Outside Influences

In former times the parents in homes, the teachers in educational institutions, the bosses in professions, and the preceptors in the *ashramas* and monasteries were the only sources of inspiration, guidance and help, and, therefore, ideals and models to be followed and imitated. Few external influences alien to the spirit, ideology and discipline could creep into the fold. Every institution was as closed to the external unwanted

influences as the old-fashioned houses were to the outer heat, light and wind. Today all our institutions and organizations are not only open to all the forces and movements coming from all directions but also their speed of coming to us is so quick and violent that every thing happening anywhere in the world affects us quickly and greatly. We are no longer able to protect ourselves against them and to counteract against their undesirable consequences. No matter whether it is an atom bomb or a revolutionary idea the entire world is affected instantaneously. Thanks to the printing press and the quick means of communication and distribution, which turn out and spread over the world millions of books, magazines and newspapers most of which excite, stimulate and cater to the lowest and most superficial interests of mankind ; to the public platform which was formerly reserved for the really great and gifted specimens of humanity and which is now captured by all sorts of agitators who wish to influence, hypnotize and convert masses of men, women and children ; to the examples of some of our political leaders who for winning and retaining power and positions take recourse to all sorts of objectionable means and indulge in all sorts of unhealthy practices ; to the cinema which is the greatest and most formidable rival of the school, where the youth of today learns manners, fashions and tricks, forms ideals and attitudes, gets lessons in flirting, loving and eloping, picks up many a bad habit, many an exciting song, and begins to dream of life far removed from reality ; finally to the Radio which propagates the views and the policy of those who control it and succeeds in hoodwinking the public, we now have a world in which peace, order, co-operation and obedience have become rare. These, the printing press, the public platform, the cinema, and the radio are the great agencies which have brought about the present state of chaos and indiscipline in every walk of life today. And it is through these very agencies that a new order, a new ethics, a new outlook, a new society and a new state can be created out of the ashes of the old ones, in case humanity is able to survive the present age of universal disorder and chaos.

The Teacher's Task

Our teachers must realize that we are living in a world quite different from that of our forefathers and from even that of our own childhood. We should, instead of bemoaning the changed conditions of the world, try to understand them, enter deep into the spirit of the

revolution through which we are passing, and catching hold of the bright and hopeful aspects of it, set to build a new world out of the present chaos. Unless we take this attitude, we shall soon be a neglected, despised, and discarded class, which I am afraid we the teachers and professors are becoming today. The present world with its printing press, public platform, cinema and radio cares little for teachers. It can do away with most of them. The teacher has become the least important requirement of modern education. It is said of a great educationist that in a very serious speech he said that if he had to start a university with limited financial resources he would begin with a club. If he had more money at his disposal he would provide it with a library. If he had still some money left he would appoint a few professors. This may not be true of schools to such an extent. But there is no doubt that the world is evolving towards a teacherless state. Home education, self-education and adult education are becoming more important than school education, so far as cultural and liberal education is concerned.

Change in Values

The printing press, the public platform, the cinema and the radio, the great rivals of the teacher, have behind them the spirit of the age which can best be understood and appreciated by a careful study of the scientific, political and literary works of the recent past and of the present times. The seeds and the roots of the revolution through which we are passing are to be found in the scepticism of Hume and Mill, in the positivism of August Comte, in the Dialectic Materialism and Socialism of Marx, in the Relativism and Humanism of James, Schiller and Haldane, in the psychoanalysis of Sigmund Freud, in the works on Sex Psychology of Havelock Ellis, Velde and Marie Stopes, and in contemporary Logical Positivism and Existentialism. Such writings and a general scientific and secular attitude and approach to all problems of life, and also coming into contact of various races and communities of the world having divergent outlooks and different customs and manners have combined to give the modern youth an attitude for which nothing is absolute and nothing is unquestionable. Whereas the old outlook of man was religious, supernatural, other-worldly, unsystematic, deductive and dogmatic, the modern one is scientific, based on observation, experiment and inductive thinking, free from tradition and authority, naturalistic, individualistic and secular. To

the typically modern man theological and philosophical doctrines are merely hypothetical. The spirit of the age which finds expression in modern literature, politics and society can be best characterised by experimentalism, positivism, scepticism, anti authoritativism, emphasis upon the life impulse here and now, passion as opposed to contemplation, enjoyment as opposed to renunciation, fatalism, neglect of the future, blurring of the sense of value and morality, sexualism which regards sex as the very essence of life and its function as more recreative than procreative, communism, communalism, insecurity, mutual distrust and dissatisfaction. To the typically modern youth life seems to be its own purpose, satisfaction of its instinctive impulses its business, and the almighty money the only object worth possession.

It is no wonder that the children of this age are averse to the high ideals of character embodied in works like the *Ramayana* and the *Mahabharata* and to the moral teaching of Krishna, Buddha, Christ and Mohamad. Teachers who do not keep in touch with the spirit of the age and who have been nurtured only on the idealism of the ancient and medieval times and, therefore, wish to see the next generation grow into the images of Harishchandra, Bhishma, Rama and Lakshmana, of Sita, Savitri and Gandhari, are bound to be disappointed. Schools which do not provide the stimulation, information, inspiration and thrill which our youths get from the public platform, newsprint, cinema and radio, are bound to be uninteresting places.

What is then to be done? What is our duty as teachers over and above imparting instruction and transmitting knowledge contained in the textbooks? How are we to regain the lost confidence of the youth of the nation? How are we to maintain discipline which is in danger of being lost for ever? How can we shape the tender material under our care according to the principles and ideals which have stood the test of time and are of eternal worth? Shall we put out the ever shining beacon lights and allow ourselves to be carried blindly by the stream of modern chaos? Shall we abdicate our position as *gurus* and be content with being merely imparters of knowledge and instructors in reading, writing and arithmetic? This is the most vital question before us today.

Thirty eight years ago, when I found myself suddenly metamorphosed into a University teacher I felt nervous and approached my most revered and beloved teacher Professor P. B. Adhikari for advice. He gave

me only one piece of advice. And it was this. "My dear child, never worry about discipline. It is bound to prevail in your class if you are a profound scholar, a good teacher, and if you strive to understand your pupils individually, sincerely love them, and sympathise with them. You should so act that the young men and women who happen to come into contact with you in and outside the class may look upon you as their friend, philosopher and guide rather than a policeman and magistrate." This advice has been my unfailing light ever since. It has never failed, and whatever little success I have had in my life, either as a teacher, or as a warden or as a provost, is due to my attempt to act according to this golden instruction.

When I look back to my fifteen years of student career and I recollect the names of my teachers to offer them my *shraddhanjali* in the form of dedicating some little work of mine, the images of those revered teachers of mine stand in bold relief in my mind who in addition to being my teachers of various subjects were my friends, philosophers and guides. It is they who have left a permanent stamp upon my personality. It is in their images that I have been shaped and moulded. To them I was attached then and to their ideals and ideologies I am attached for ever. These form the warp and woof of my personality along with the ideas I have picked up from the books I have read. What was true when I was a student is equally true today. Our pupils are our mental children (*manasa putras*).

Ideal Teachers

I do admit it is not very easy to be a friend, philosopher and guide of the child and the youth of today. In order to acquire and maintain that position we must take pains to understand them, for on account of the influences mentioned above, they are quite different in many respects from those of the past. To understand them we have to read a lot of modern psychological literature, normal, abnormal and supernormal, which is growing enormously. And how can we befriend those whom we do not sympathetically understand? To be philosophers worthy and capable of solving the problems before the world and the youth of today, we have to be fully conversant with the trends of modern science, contemporary political, social and ethical philosophy and to think a good deal on the problems of the day. To be their guides we have to lead exemplary lives

ourselves, for, example is always more effective than precept. And how can we properly guide others along the path which we have never ourselves traversed? We teachers into whose contact the plastic minds of the nation come should be the embodiments of the ideals we inculcate. How can our children and friends be truthful, dutiful, honest, disciplined, peace-loving and self-denying, when they see us acting contrarily. Every one of us should ask oneself before going to bed every night: Have I lived and acted today as I wish my pupils to live and act throughout their lives? And every morning when we leave the bed we should resolve to live up to our ideals. As true guides of the youth we must win their confidence, affection and love by coming as much into personal contact with them as possible, by understanding their personal difficulties with regard to their social situations, their ideological conflicts, their religious quests and their sexual urges and desires. This can be possible by befriending them, mixing with them, playing with them, dining with them at times, joining them in their social activities, and making our work of teaching a co-operative concern. This entire idea which I wish to place before you as a sure cure of the present epidemic of indiscipline is embodied in a single Vedic hymn which the teacher and the pupils of ancient India used to sing every morning and evening. It is this :

ॐ सहनाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु । मा विद्विषावहै ।

Rendered into English it would be : May we protect each other ; May we enjoy together ; May we work together ; May our study be practical ; May we not hate each other.

A Sympathetic Understanding of Children

This prayer can be fulfilled, may I repeat once more, when we understand and love each other. The teacher being the elder of the two, he should make a move in this direction. If he does, I am sure, he will find that his younger friends not only do not lack in response, but respond in infinitely greater degree, for children, boys and girls, yearn for nothing so much as being understood and loved and understanding and loving others.

WAY TO EMANCIPATION THROUGH EDUCATION

DR. KALIDAS NAG, M. A., D. Litt. (Paris)

Ex-Member, Rajyasabha

Sri C. S. Jha, the leading Indian Member at the United Nations, expressed his satisfaction recently that some Indian experts have early expressed the need of Spiritual-cum-Cultural Education. India which is avowedly a Secular State permitted the Governor of Bombay Sri Prakasaji to report on the need of Spiritual Training for the rising generation of the boys and girls of free India. So the Government of India appointed a Commission under the Chairmanship of Dr. C. P. Ramaswamy Aiyer, to report on the income and expenditure of various types of the religious endowments, and if they are or not applicable to the Moral Education of the peoples of India. I gave my evidence on that affair before the Commission and I also have the privilege of co-operating with the *Bharat Sadhu Samaj* organised by the Hon. Sri Gulzarilal Nanda.

So I gladly come forward now to offer my humble suggestions relating to the need and method of Moral Education in a Secular State :—

- (i) In the pre-Aryan (South) and Aryan (North) India, we find strong unity of Educational aims in spite of radical differences in the languages of India.
- (ii) The Teachers and the people co-operated to build up Cultural Colonies (Ashramas) in the heart of the dense Forest lands of India, so Aranyaka or Forest Books were composed to serve as Educational Manuals. Relationship between the teacher and the taught (Boys and Girls) were very cordial and there was little trace of indiscipline, what to speak of defiance today after 15 years of functioning as a Secular State. We have multiplied our Universities and Colleges with big appropriation of Funds but alas the discipline is seriously undermined and our National Leaders are worried about our new generation of "angry youngmen".

How to counteract these dangerous tendencies ? We must not only criticise but preach and practise Basic Education paying homage to Mahatma Gandhi and Gurudev Tagore, both ardent believers in Moral Education. They both spent large parts of their lives in their Ashramas where "plain living and high thinking" were the rules and *Not* exceptions.

Tagore's rural School of Santiniketan (founded in 1901) grew into an International University, the Vishva-Bharati in 1921-1951 with our enlightened Prime Minister Pt. Nehru as its Chancellor. So Mahatmaji with his strong emphasis on ethical training developed the project of practical and social Education which has been accepted by the UNESCO as their fundamental Education. Our economic and social needs are very pressing but our moral training should be equally developed and modernised so as to meet the challenges of our present and the future. Our morale must on no account be lowered if we want to hold our heads high as Citizens of free India. The rest of Asia as well as the resurgent Africa are also drawing inspirations from our great Educationists of yore and from modern makers of new Education like Tagore and Gandhiji.

Indian Masters divided psychological as well as logical syllabi of studies into 4 major divisions of Studies and Disciplines.

- (1) Dharma = Law & Equity.
- (2) Artha = Politico-economic sciences.
- (3) Kama or enjoyment of life.
- (4) Moksha or renouncing desire to find Emancipation.

These 4 primary elements of Education were shared under different nomenclatures by the orthodox as well as the heterodox teachers of India. They cover much more ground than so-called theological or religious Education rejected by some States like the U. S. S. R. But Mr. Khrushchev in his recent addresses is emphasising the need of "Spiritual values in life". A large part of the population of the Soviet State professes Buddhism and Islam as found in the History of Soviet Central Asia and these ethical conceptions and mode of living bring them closer to the other Nations of Asia, professing Confucianism, Taoism, Shintoism, Animism, etc. They were unjustly criticised by Western Scholars and missionaries as 'pagans and heathens'. But they contributed substantially to the Ethical and Spiritual Education of humanity, even in the Backward Zones of Africa, Asia and other isolated areas.

So we want now to plan and publish a new Cyclopaedia of Religion and Ethics to embrace sympathetically the non-Christian peoples of the world.

Scholars of rare vision and tolerance should come forward to help India in compiling and publishing such a Cyclopædia which should be in every University and college, shaping the mind and soul of the East and

the West. Such a project is foreshadowed in the UNESCO "East and West Project", but neither our Inter-University Board nor our University Grants Commission (U. G. C.) have come forward with any constructive programme in the above line, as I have summarily sketched in these notes.

Syllabus of Ethics-Spiritual Education :—

- (a) Primary at home and Basic schools (age group 5-10)—Chanting of Hymns, Devotional Songs backed by Moral Lessons : Kathakatha.
- (b) Secondary—Post Basic and Pre-Matric (age group 11-16) in schools and clubs—History of Religions to foster Understanding and Tolerance : Natya-Riti, Arya-Dharma, Sabhyata and Samanwaya (Synthesis) solving ante-thesis and conflicts.
- (c) Multipurpose and Degree courses (age group 17-20)—Logic, Ethics, Economics and Government—Manu to Kautilya ; Dharma-shastra and Arthasastra, Enjoy Life to sublimate it, Animal Husbandry (Pasupalya), Krishi (Agriculture) and Banijya (Trade, Internal and External), Defence and Military Sciences : Theory and practice in Camps or Shibir.
- (d) Garhastha (age limit 20-50) or Social sciences—Post-Graduate level of Knowing, Willing and Feeling—Emotional Integration (Sabitri-Satyaban Symbolised).
- (e) Banaprastha (age group 50-70)—after Brahmacharyya and Garhastha then Banaprastha—retiring from Business but guiding the new generations (Ashram-Basik Parba).
- (f) Sannyas (age group 70-100)—Total Dedication for Emancipation (Mokshya-Dharma) ; thus the Chaturbarga Disciplines of Dharma, Artha, Kama and Mokshya lead to peace (Shanti-Parba) and Harmony.

Thus Mahabharata (Greater Indian Cyclopedia) points today, as it pointed in the past, to the fields (kshetra) and paths of Life, as well as to the ultimate Goal revealing the purpose of living and working individually and collectively (Byasti and Samasti), now apparently conflicting but finally will resolve doubts and reveal to man the Supreme Truth (Satyam-Jnanamanantam).

Eighty percent Indians being Hindu we naturally develop Hindu Traditions in Education—Secular and Spiritual. But we hope similar

approaches to Moral Education be made by other communities : Jains, Buddhists, Parsees, Jews, Christians, Mystic-Sufis and Muslims, etc. Even the Primitive Tribes (over 25 millions) of India follow an unwritten Code of Ethics enshrined in their oral traditions and folklores which should be publicized and not neglected as "Heathen, Pagan or Barbarous." The modern science of Anthropology will be helpful if we develop the Indian Anthropological Institute with branches of Ethnology and Race Relations, Folk Psychology and allied subjects.

THE NECESSITY OF SPIRITUAL TRAINING IN INDIA

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India has won her independence. She is politically free and has a place in the Comity of Nations. She is respected and the World listens to her voice with attention.

But those who have an inside knowledge of things feel that the foundations of freedom have to be made more firm. In the days of our struggle for independence, our people rose to great heights under the leadership of Mahatma Gandhi. The emphasis in those days was on self-sacrifice and self-discipline. Our spirit was awake. The vision of freedom, with its accompaniment of prison-life and poverty and starvation, was more palpable, more real, more attractive to us. We forgot all our differences and loved one another as brothers. We gloried in devotion to duty, self-sacrifice and an austere life.

But now that freedom has been won, that glorious vision seems to have faded, the old discipline seems to have relaxed and our lurking selfishness, narrowness and baseness, seem to have come upto the surface.

Our top-leaders and helmsmen are still there. They have their eye still on the pole star, so that the ship of our state is making some headway. But the others have lost sight of the light that once guided them and led them on. They are not actuated by the same public-spirit and have lost the capacity for self-sacrifice. Many in those days felt that life was rich and glorious with a rough *Dari* to lie on, a homespun blanket to ward off cold, and a few morsels of coarse food to keep body and soul together.

But where is that spirit of self-sacrifice now? It all means that the glorious vision which the desire for freedom had raised before our eyes then, has faded away. That which appeared suffused with a bright heavenly light, now appears drab and ugly. We now shrink from it and find enjoyment in worldly splendour and power. Hence the bickerings amongst us, the jealousies and heart-burnings, the scramble for office.

All this means that our inspiration has come and gone. The mass spiritual awakening that was there during the days of our struggle for freedom, is there no more. We have strayed so far from that path that many atrocious leaders have sprung up, who stir up trouble, manœuvre

themselves into positions of power and from that vantage ground, use their authority to hit down their opponents who are sometimes better men. Youngmen connected with such upstart leaders, learn these tactics from them and use them in their own spheres of activity—schools and colleges and universities. Part of the indiscipline in our educational institutions derives from these sources.

This is a sorry state of things. But if we are to remain free, strong and progressive, we cannot allow the spiritual side of our nature to go to sleep. History teaches us that whenever a people have lost their spiritual virtues and sunk into worldliness, they have declined, decayed and ultimately died out. There have been many nations in ancient days whose very names we have forgotten. We do not want to be like them. Now that we have won our freedom we want to keep it for all time, for our own sakes and for the sake of the larger humanity.

And to keep our freedom for all time is to always keep ourselves spiritually awake. Eternal vigilance is the price of liberty. This vigilance is not merely to keep our eyes wide open for all time, to keep our outposts alerted, to keep our army in perfect trim, to keep ourselves provided with the latest weapons of offence and defence, but to see where our real weaknesses lie; whether we are narrow and selfish, whether we distinguish between man and man in our own country, whether we are partial to our so-called own men, whether we are sowing the seeds of disunity, hatred and dissension—in short whether we are developing the worldly vices. For without a sense of duty, without love for our countrymen, without the spirit to make sacrifices, without a strict regard for justice and fairplay, as between man and man, our best weapons may fail us. Even to make these weapons, to train up a disciplined army, to keep our outposts watchful, a certain sense of duty is necessary.

So that it follows that without some spiritual wakefulness in us, all our organisations, all our institutions, all our projects, may be disjointed, hollow, spiritless, even lifeless. This spiritual wakefulness, we have, therefore, constantly to possess.

To earn our bread is worldliness, but to bring bread to hungry mouths is something altruistic, something charitable, something religious. When we do this, we do it in fulfilment of some spiritual demand of our nature, some spiritual realization that the same principle of life, the same spirit, which animates and moves us, moves the poorest of the poor.

It is the realization of the divinity of all men. Our leaders realize this. They are in possession of this spiritual truth. What is needed is to propagate this to the common man.

We in this country are by nature spiritual. We believe implicitly and unquestioningly in the equality of all men. We respect all religions, worship all godly people, respect old age, revere our father and mother. We do not wantonly cause injury to any man or any living creature. But we have to admit that latterly our youngmen have come under the influence of western rationalism and western science. They are questioning some of our old beliefs, old practices, old traditions. If we tell them that it is a sin to steal or loot, they will retort that it is equally sinful to hoard. A man, who hoards huge stocks of grain, under the protection of a man-made law and deprives his fellowmen of food and drives them to hunger and starvation and death, is equally sinful. This is the temper of our modern young men. They are not essentially bad. They only need to be convinced.

The only way, therefore, to enlist them to the side of virtue, is to appeal to their spiritual nature. They have to be told that man is not only the body, but mind and spirit. That the spirit is not limited to the personal self or ego but is vast, limitless, permanent, imperishable. That since their essential nature is spiritual, it is wrong to be self-centred, greedy, it is wrong to hate, to differentiate between man and man. The more people a man can serve and regard as his own, the greater is his spirit and personality.

Even science in which they believe points this way. Modern science has proved that the ultimate basis of this universe, which appears in places to be dead and insentient to the naked eye, is energy—living, moving energy. That establishes the fact of the continuity of life. No particular particle of matter or unit of life stands alone. It is interconnected and interdependent. It is part of a continuous stream. It now only remains for science to prove that this stream of energy is conscious, purposive, that there is some mighty intelligence guiding it or that behind all this energy there is a Universal mind. I think that the day is not far off when scientists will find this truth out, the truth that was revealed to us thousands of years ago by our Rishis. Then there will be no room for pettiness, selfishness, treachery, deceit etc. Man will regard it foolish and silly to work for himself alone.

But this truth has been already revealed to us in a way. Our business should be to reiterate this truth and bring a realization of it to our young men as much as possible. For real heartfelt unity, for self-sacrifice, for solid co-operative effort, this spiritual realization, this faith, is absolutely necessary. Spiritual training should therefore be an integral part of our education. For without such training, without some such spiritual realization, our men will not be ready to make that supreme sacrifice in the hours of national crises, which alone can save a nation from disintegration and ruin and make it strong and permanent. And in times of peace, our people cannot be just and fair, and brave and daring, and patriotic and adventurous, and pioneering, without this spiritual faith. It is positive palpable faith which must unite and inspire them. In these modern scientific days when every thing is subjected to searching scrutiny, only spiritual training can inspire this faith. For man's spirit is something true, something real, something abiding. Only, it may take time and training for him to find this out.

MORAL INSTRUCTION

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It is difficult to understand how there can be any education without moral instruction. If the purpose of education is improvement, then it should be all-round improvement—most of all, moral improvement. It is all right to have book-learning, but if it does not help to make a man morally better and stronger, it is almost useless. Education is not and cannot be complete without moral improvement. Education may sharpen a man's intellect but it should sharpen also his sense of right and wrong and increase his ability to do what is right under all circumstances. Scholarship without a moral character is an empty embellishment, a mockery.

The test of education is in the moral qualities it produces. A truly educated man is also a truly moral man. He knows what is right and what is wrong and he sticks to the right even at a sacrifice. He is honest to the point that he will rather lay down his life than deviate from truth. He is also selfless and is more concerned for the welfare of the community than of himself. All he does is inspired by the highest and noblest. There is nothing mean and ignoble about him. His methods are simple and straightforward as his aims are high and pure. To him moral values are more precious than any material wealth. He never tires in his struggle to improve his moral stature.

Instruction essential

It is obvious that with effort there should also be much guidance to acquire such a character. Man being by nature very weak, it cannot be expected that he will be able to avoid pitfalls without being fully instructed and trained in the principles of moral conduct. Only a man of great self-control can be a moral man. But self-control comes only when there is much practice—practice preceded by instruction. Instruction is essential as to what is right and what is wrong and why right should be preferred even when it is unrewarding to do so. And this instruction should go on constantly and throughout one's life, for one can never know enough about moral rules and one can never be sure of

their true import. Constantly one has to remind oneself of these rules and try to follow them more vigorously and more conscientiously than ever before. One can never sit back and relax ; one has to be always alert lest one is taken unawares by temptation. This zeal to preserve moral integrity comes through constant instruction and practice. It is necessary to build up a reserve of inner strength so that if there is a temptation, one knows how to tackle it. One must get schooled to moral conduct to such an extent that it would become impossible for one to do what is not strictly moral. Moral conduct should become second nature to an educated man.

Is environment sufficient

There may be some who will argue that to make people moral it is not necessary to instruct them. If the right kind of environment is produced they will then become moral automatically. They claim that by and large social conditions are responsible for making people immoral. For instance, when a child is brought up in an atmosphere of poverty, neglect, social disability and competition it is more than likely that it will grow selfish and unscrupulous. Under pressure of circumstances, its moral qualms will fade out and it will gladly seize any means to suit its purpose, even means opposed to moral principles.

Although there is some truth in this, that is, certain social conditions tend to increase man's immoral propensities, it is not true that removal of such social conditions alone will guarantee that he will be good and honest. Sometimes individuals may be found who, though placed in the worst possible circumstances, are good and honest. On the other hand, there are men who are dishonest and wicked even though they are in circumstances most favourable. Circumstances certainly influence a man's character, but to say that they are the only determining factor is not correct. Besides good circumstances, there should also be a will to be moral—moral under all circumstances. Unless one is determined to do what is right, there will be a hundred and one excuses to do what is wrong. Only a man of will can resist temptation and tread the path of honesty in spite of difficulties. No sacrifice is too great for him where truth is concerned.

But this will, this desire to stick to truth in spite of difficulties, does not grow of itself, it needs to be cultivated through instruction and

practice. At first, there are many slips and one flounders along with difficulty, but it is the will that finally keeps one on one's feet. Much instruction must go into the growth of this will to enable one to fight temptation, to fight difficulties and to pursue high moral ends to the last.

Traditional morals

The question may be raised as to the validity of traditional morals. Many will find faults with them and say that they are utter nonsense. They will probably argue that they are primitive, illogical and mischievous and that it is wrong and harmful to teach them to young and immature children. Assuming that these charges are true, it is difficult to replace them as it is difficult to find any set of morals which will be universally acceptable. But it is not necessary to argue about the system of morals that may be taught to children. Any system that is deemed best may be adopted. It may vary from community to community and it is natural that it should so vary. There must not be any dogmatism about it. Each community must decide for itself what system is best suited for its genius. Moral concepts change as conditions of life change. Such flexibility is necessary and good for the healthy growth of a community. Even allowing for differences in social conditions, it is possible for different communities to accept a few moral principles as a common basis among them. The more a community is advanced, the more is its system of moral principles complicated. This perhaps is true of individuals as well. But it is not necessary nor is it practicable, that there should be a uniform set of rules for all. What is good and right for a child is not so for an adult. The latter obviously has many fine and subtle rules to follow which are beyond the capacity of a child. But the child should have before it the goal that someday it, too, will understand and practise the rules which the adult has accepted as his norm. This is where education comes in. It helps the child to acquire this capacity. It slowly raises its stature till it is on a par with an adult.

The argument is irrelevant as what is the best system of moral principles. Any system is good so long as it is sincerely and assiduously followed. To begin with, it may be something crude and primitive but as a community progresses, it improves its moral standards—at least it is expected to. Here is the true criterion of a community's progress—moral improvement. When that improvement is lacking, the progress is of

dubious value or is not, at any rate, likely to last. A community should therefore direct all its efforts towards moral improvement. This, of course, applies in the case of individuals also. However great may be an individual otherwise, if he is not strictly moral also, his greatness is then meaningless.

Moral instruction in a multi-racial State

The question may be asked : How can any moral instruction be possible in a multi-racial State where different concepts and beliefs govern the moral life of individuals ? The answer to this is that however different these may be, it is still possible to find a common set of rules which will be acceptable to all the communities and instruction may proceed in them without any risk of clash of views. 'Do not steal'—is, for instance, such a rule and there are hundreds of such other rules which may be taught to young pupils without offence to anybody. It is possible that these common rules will be found very elementary, but they may serve as a starting-point. What is needed is that there should be a burning desire to live a strict moral life and when that desire is there, an individual may be left to devise rules and forms through which he can best express his wish to live a moral life. Except for a few broad rules it is difficult to lay down rules which will be applicable to one and all. But if there is a sincere desire to be moral, one will follow not only those broad rules common to everybody but a few additional ones too. The purpose of instruction is to create this desire and to rouse and strengthen one's moral conscience and not merely to teach a few moral rules.

The goal of all human endeavour is moral excellence. It is the essence of civilization, culture and education, the essence of everything good and noble to which human intellect might aspire. More than any other factor, education can contribute most towards moral improvement. Education without moral instruction, without a conscious and planned effort to help a student grow morally better and stronger, is a misnomer.

WHY PREJUDICE AGAINST RELIGIOUS EDUCATION

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In certain well-educated circles of our country there is considerable prejudice against imparting religious education. This is due to a misunderstanding by them. Religion is identified with *Dogma* or *creed* of a particular sect. The common experience is that sectarians are mostly dogmatic, their whole faith is in their Creed, and whatever is outside this is irreligious according to them. But all truly religious persons like Mahatma Gandhi who were seekers of Truth have declared unequivocally that God is Truth, that He is all-pervading. He is formless and yet in every form, He is Reality, Knowledge and Bliss in one Unity. All belong to Him and He belongs to all. Evidently such a one cannot be restricted to any particular form of worship or to a particular way of approach. Whomsoever He favours, he realises Him. Such a worshipper is truthful, non-violent and all-loving. How can he be dogmatic or exclusive?

The Indian word Dharma has a clearer conception than the term *religion* although this word again has been debased by some people by identifying it with sect or creed. The word for sect in Indian vocabulary is *sampradaya* or *pashanda*, this latter having been used by Ashoka in his inscriptions in the same sense, about 2200 years ago. He has distinguished it from Dharma (Dhamma). According to Indian thought it is Dharma which accomplishes the well-being here as well as hereafter, and it leads to a way of life which is non-violent and loving towards all living beings. It is this Dharma which Ashoka sought to inculcate through his edicts inscribed on various rocks, pillars and caves. It is this Dharma of which Mahatma Gandhi was fond. And, I believe, it is this Dharma to which Pandit Jawaharlal Nehru is devoted. He is truly religious in this sense, although he is not attached to any creed or sect.

A bias in favour of material progress has very much disturbed modern Indian life. While science has improved our standards and has removed many superstitions and dogmas, it has shaken our faith in moral and spiritual values and has thus upset the balance. It is wrong to think

that life is all material or that it is entirely non-material. Individual life is a combination of the two and it can be full of happiness if one is able to keep the proper and right balance. The disturbance in this balance, temporarily caused by the emphasis on material progress, can be removed only by the inculcation of faith in the non-material plain - the moral and spiritual. How to achieve this ?

A study of truly religious literature in the right spirit by our people, will surely bring back the balance. Unfortunately for us of this age, all the religious texts have the dogma and creed also mixed up. And in many cases the texts have metaphors and allegories which not only make it difficult to understand, further, the modern mind gets confused and comes to consider the whole thing ridiculous. The Puranas and the Tantras are, therefore, looked down upon by the modern Indian ; many a seeker after truth is misled by the false mystic also. But surely it is possible to sort out the gems and separate the grain from chaff.

The Indian way was to teach the child the wholesome precepts in easy couplets. Even the dull princes were given a training in Polity through the fables of the Panchatantra. The Jataka stories of the Buddhists had a similar aim of educating the people. The Russian literature for children being cheaply propagated in our country can show us the way.

A select Committee of the elders can pick up the couplets and sayings from our ancient, medieval and modern literature of all the languages. Things of value can be selected from foreign literature also, particularly from the Bible, the Koran and other works of universal value. The Committee may grade this material for various age-groups with the help of experts in Education and Psychology. Stories from the literature may also be selected and used. And if necessary, our poets and writers may be requested to help the nation by their freshly created similar works, catering to the tastes of modern times and in the present day set up. The secular nature of our political and economic life may also be duly emphasised and above all the integrating national outlook be put above everything else.

I firmly believe that we in India cannot improve by discarding religion, true religion ; we can have the true progress only by keeping to it and by curbing the excessive material outlook. May God help us.

NEED OF SPIRITUALISM IN EDUCATION

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Discipline among students is best maintained by some idealism, fostered by the tradition of the Institution or by the life and conduct of the teachers. Generally when an Institution is run by a religious organisation, irrespective of their creed, there is less chance of indiscipline among its students. In my knowledge two colleges gave their students an ideal to pursue and live for. The Brajo Mohan Institution of Barishal in the days of Aswini Kumar Dutta and St. Stephen's College of Delhi. The latter is a missionary institution, but it did not preach Christianity. There was a general assembly or prayer meeting early in the morning before the normal work began. The Principal addressed the students and although much stress was laid on some moral principles, no dogma was preached or superiority of particular religion was not claimed. A friend of mine when he was appointed as a teacher in a Govt. College of Delhi, interviewed a student of St. Stephen's College to acquaint himself of the general practices there. He asked the student what was the usual punishment when a student absented himself from the lecture room? He was told that it was not done.

But unfortunately another missionary college the *Nirmala* presented a different picture. The reason probably was the anti-American propaganda of some prominent politicians and the history of the college. It was a newly founded Jesuit Institution and was not sufficiently old to have an established tradition. In any case the teacher did not provide any religious teaching. The Brajo Mohan Institution also did not openly go for propagating religion, but allowed the students to do social work such as nursing the ill and helping the poor. In the St. Stephen, religious teaching was not compulsory, but the early morning meeting could be attended by any student of any faith without any compulsion.

Usually the authorities who unfortunately have no experience of teaching the students often condemn them for all acts of indiscipline or what appears to them as such. But the student is an individual of impulse

good or bad, left to himself, he does what he thinks best but he watches the world around and if he finds anything amiss he enthusiastically sets himself to remedy it and finds himself in conflict with the powers that be. This is not indiscipline but a higher motive to reform evils which is applauded by the very persons in power. Religious teachers' restraint and our traditions insist on obedience to their teachers but they are at the same time repeatedly told that they are the future citizens of India and must be on everlasting vigilance lest their liberties are impaired and should have a new standard of conduct for the scientific age.

But who is to set that standard? In this age of agnosticism, the old values are rejected without any substitute and the students like others must reply on their own judgment in a world of rebellion. We must give them something to go by. Here is the need of spiritualism. With spiritual teaching and faith in God they will find their mooring; but without it they are like a rudderless boat tossed by contrary currents. The Government, however, has forbidden any religious teaching in the Governmental Universities; they, thereby, perpetuate agnosticism and the spirit of rebellion. Even in the western Universities the students have to attend Chapel and are influenced by the example of the teachers with whom they live.

Students are taught to-day that Science is omnipotent and the study of humanity is already at a discount. Therefore they are apt to believe that they can change the shapes of things for good. And when they find that immorality and corruption are triumphant in the public life and democratic principles are sacrificed to personal vanity, they naturally rebel. Particularly in the absence of any moral restraint, the rebellious instinct appear justified. But if they realise that the money and the prestige which is the reward of corruption are worthless, they will not be disturbed by the temporary triumph of the wicked or lured by the transient and hollow glories of political success which without anything better they learn and attempt to achieve.

Of course, there is a remedy. In the eyes of the politicians, our Sannyasins are mere idles, but it is not realised that they are the custodian of our old ancient traditions. It is they who still live a life of renunciation and selflessness. There are several Sannyasin-organisations which can undertake and have already undertaken like the missionaries, to run

schools and colleges. But it will be worthwhile to finance these organisations if they interest themselves in public educations.

They may not only undertake to teach but their participation in extra curricular activities of the students will certainly tend to improve the respect for the past and sense of discipline.

PURPOSE OF EDUCATION

SHRI D. N. JALAN

Since after independence strides have been made towards spreading of literacy and education in India and substantial amount have been allocated in our Plans for the purpose. The problem of education however has got to be tackled from two sides, one educating the masses in general basic education and second gradually changing the type of education that is now being imparted in Colleges and Universities to our young boys and girls. While much progress has been made in the first direction, no effective steps have been taken so far in the second direction. Our educational institutions are busy in giving commercial, technical and mechanical education. No doubt this sort of education is important from the point of view of material well-being of a man but the purpose of the education is not only to impart general knowledge and technical and mechanical know-how but also to enable to cultivate that bent of mind—that attitude of reason—which makes a man responsible citizen and helps the balanced growth of an individual and enables him to lead a good life. Steps therefore have to be taken for a gradual introduction of reform in our educational system from that angle. A synthesis should be achieved of the moral and material sides of a person. Education should cover the whole spiritual, social and economic life, so that it fosters a co-operative spirit among the individuals of the nation.

One of the major causes of the conflicts prevailing in the world today is the undue emphasis laid upon the improvement on the material side neglecting the spiritual aspect entirely. In fact, one is so much obsessed these days with the achievement of science that he has started believing that the material world is the only world that exists for him.

Our ancient Seers have rightly emphasised on the need of putting the right emphasis on the things in proper order so that a balance in the life is maintained and emphasis on one is not put to the exclusion of the other which alone will help development of the personality of the individual. Material and economic well-being of the people cannot be achieved to the desired extent unless they are brought under the control of moral law. Today we see before us the spectacle of human automatons, community conflicts and worsening international relations. This is due to

the failure to connect work with religion and the absence of moral and spiritual values.

We are wedded to the concept of Welfare State and it is, therefore, very necessary that the younger generation is trained on the right line to sympathise and help their oppressed, ill-nourished and ignorant fellow beings. We have to follow our old ideal of plain living and high thinking, almost forgotten today in the pursuit of quick and easy gains. The expansion of material demand, which dominates our living today, has got to be curtailed.

Scientific progress is necessary but it is dangerous if it is not accompanied by a similar progress on the moral and cultural side. Without moral upliftment it will not be possible to secure progress in an atmosphere of confidence and security. The sort of education that we require in India was envisaged before Independence in the scheme of basic national education which lays great stress on the principles of co-operative living and in which Gandhiji discovered a unifying principle by which the human person might become a whole man capable of building integrated families, integrated communities and peaceful world. It is not enough that only man's material wants are satisfied but his spiritual needs should also be satisfied. Then there is great need of education for practical training in business, trade and craft instead of giving the same stereotyped education to students in Colleges and Universities and producing every year thousands of frustrated educated unemployed.

It is very necessary for character building that during his education period a youth develops a sense of self-reliance, self-confidence and sense of responsibility and security for future.

The schemes of development adopted by the Government have not paid much attention to this in system of education. We are still experimenting in democracy and other advanced nations have paid us tributes to the way in which we are conducting our affairs. But in any democracy there should be intimate connections between moral and material values. No doubt it is necessary that we should increase our wealth and raise our standard of living but we should see at the same time that we produce men of character and discipline. It is the moral values that help co-operative living and hold the society together.

NEED OF RELIGIOUS TRAINING IN IDEAL EDUCATION

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We cannot prize too highly the attempt of the Bharat Sevasram Sangh to bring to the focus of public attention such a highly important subject as Ideal Education. While it has become a trite saying, a saying repeated *ad nauseam*, that the future of a nation depends on education, the subject, it appears to me, is never given that importance and attention which it legitimately deserves. The very fact that it has been considered necessary to convene conferences on Ideal Education is an indication that Education as it prevails in our country today, may and does certainly have, many good things to its credit, but is far from being an ideal education. The task of these conferences is to make clear to the public what Ideal Education consists in, and wherein therefore our present educational system falls short of that Ideal. For giving me the opportunity of making my own humble contribution to this task, I am thankful to the Sangh for their kind invitation to me.

What is education? Education is derived from the word 'educere' which means to 'bring out', 'to manifest'. Education is the process of bringing forth all that is noblest and best in man, actualising all that is potential in him, the process of raising man to the highest stature he is capable of, his stature as an intellectual, moral and spiritual being. I have not yet come across a better definition of education than that given by Swami Vivekananda viz. that "Education is the manifestation of perfection already in man". I make a distinction between education and literacy. Persons like Ramakrishna Paramhansa, Kabir and Akbar the Great were illiterate but *not uneducated*. Millions of what you might call old-fashioned Indian ladies exhibit the finest qualities of head and heart, though they never had any appreciable schooling. You have every right to call them 'illiterate' but none whatsoever to call them 'uneducated'. I do not mean to say that the illiterate should not be made literate but I should like the educators to bear in mind that education is not simply literacy. Nor is education to be equated with the load of various kinds of information with which students in schools and colleges are saddled. Education

does not consist in that. Whatever be the subjects studied or the techniques learnt, Sciences or the Humanities, Engineering or Medical Science, *education* has the same meaning for all students. It is misleading to distinguish, as we are wont to do, between 'Engineering education' and 'Medical education', and so on. There can be no 'kinds' in education. Primarily and basically, education is the one and universal process of perfecting or developing the physical, intellectual, moral and spiritual sides of the human personality. An ideal education, as distinguished from a lop-sided education, is that which develops all these sides of the human personality, and neglects or starves none. If man had mind alone, and no body, no emotion, no will, no moral nature and no spiritual nature, then a purely intellectual education would pass for an ideal education. But since man is not all mind, the present system of education accentuating mainly or solely the development of the mind (though I doubt whether it does even this ideally) is rightly judged as falling short of the ideal of education.

Man is not an amoral being like the animals. He is a moral being. There has also been throughout the ages, an irrepressible and ineradicable aspiration for encounter and union with a Supreme Being whom you may call God or what you will. Morality and religion (not, of course, in the dogmatic sense) are organic to the structural make-up of man. Human personality cannot be denuded of these. Such being the case, no education worth the name can ignore moral and spiritual training. To give education without moral and spiritual training is a crime because the giving of such education results in the unending multiplication of crimes.

There is a further reason why moral and spiritual training cannot be expunged from education in India. There is the question of the "Racial Soul" of the people. Years back, there was an Englishman, named Sir John Woodroffe, who in the British regime itself when Indians were beside themselves with joy in adopting the European system of education, sounded a warning against its devastating effects and pleaded for the introduction of a system of education which would preserve what he called the "Racial Soul" of the people. He wrote a thought-provoking book called *The Seed of Race*. In this book he explained with the help of the familiar concepts of Indian philosophy what the Racial Soul of a people means and how only an appropriate education can preserve it while an inappropriate education would destroy it. All students of Indian philosophy are familiar

with the concepts of *sthula-deha* (the gross body), *sukshma-deha* (the subtle body) and *karana-deha* (the causal body), the last being the seed or *bija* of the first two and therefore the most important ; for, if the soul is destroyed, the coming into being of bodies is also put to an end. Now, the *karana-deha* consists of the *Sanskaras*, individual *Sanskaras* from the stand-point of *vyasti* and Racial *Sanskaras* from the stand-point of *Samasti*. "What is of main importance", observes Sir John Woodroffe, "is the Essence or Sangskara, and not the particular and transient forms with which it is vested—in short, the General Memory or Spirit of the race, the fundamental characteristics and outlook on life which distinguishes the people of one race from all others. In this Sangskara or Seed is held the Type of Race of which the individuals are the variational forms." (Seed of Race, P. 9) Our Racial *Sanskaras*, constituting the precious Racial Soul of our Race, enshrines the supremacy of moral and spiritual values, the view that the actualisation of his potential divinity is the goal of man's life and the view that *para vidya*, the intuitive knowledge of the Imperishable Brahman, is higher than and the crown and consummation of all secular learning or *apara vidya*, howsoever encyclopaedic in range it may be. Even the theoretical and textual knowledge of all the Vedas is included in *apara vidya*. We cannot afford to brush aside our Racial *Sanskaras* from our educational system. Let us pay heed to the warning given by Sir John Woodroffe that "an Indian soul can never for any length of time wander far from the essentials of its inherited civilization." (Seed of Race, P.13)

If the Racial Soul of India is to be kept alive and the uniqueness of the Indian outlook on life maintained intact, then religious instruction cannot be done away with, for the simple reason that religion has been the foundation and the goal of Indian civilization since its very dawn, the key-note in the music of her national life. Out of all the negative results which the present system of education in India has produced the worst and most deplorable is the waning of the religious spirit in the youth of the country. No plan of educational reconstruction in India would be worthwhile which ignored the question of religious instruction. For purifying also the morbid atmosphere which prevails in our educational institutions today, it is necessary, nay, imperative, to bring back that atmosphere of purity and austerity which characterised the ancient *ashrams* in our land. I cannot resist the temptation of reproducing here a few words from what I wrote elsewhere (Vedanta Kesari, Nov. 1947) some

years back : "What is wanted *first and foremost* to give a truly national turn to our educational system is to rehabilitate that lofty spiritual idealism which though now dimmed and submerged may yet be called the *elan vital* of Indian life and culture from times sempiternal. Should we not have in our universities that atmosphere of holiness and *tapas* which was the glory and grandeur of the forest universities of ancient India ? What a heart-breaking and pathetic contrast to it prevails at the present day in our universities with all the unnamable tactics, 'politics', cocketry, power-grabbing, money-grabbing, electional manoeuvrings and myriad other machinations of those who are supposed to be the torch-bearers of learning and culture ! Who does not hear and know today about the 'politics' of our universities ? It is an open secret and nothing more need be said about it. What wonder is there that our university products do not come out galvanised by 'uplifting influences' and fashion society in worthier patterns!"

Now I proceed to consider the objections that are raised against the imparting of religious instruction in schools and colleges. We may summarise these objections as follows :—

- (1) Which religion shall we teach ? There are many religions in India with divergent principles.
- (2) Religions contain a lot of dogmas and superstitions and enjoin many meaningless rituals and ceremonials. We cannot, without deliberate intellectual dishonesty, teach these to our students.
- (3) Why should educational institutions take up religious instruction ? Why should not such instruction be given at home by the parents and by some social institutions ?
- (4) We have had enough of inter-religious fueds in our country. Let us not precipitate the matter any more now. Just to avoid these fueds, we have now chosen to be a Secular State.
- (5) Why bother about religious instruction ? Is not moral instruction enough ? It should be enough if we give moral instruction to our students and improve their moral character. Why saddle them with theological dogmas ?

Now, my answer to all these objections is as follows. It is possible to instruct the students on the *essentials* of religion, eschewing the dogmas and superstitions, rituals and ceremonials found in the various historical

religions. It is not impossible to gather common essential principles and teachings in all the religions. An excellent attempt in this direction was made by the late Dr. Bhagwan Das who put his results in the form of a book called *The Essential Unity of All Religions*.

If we teach our students *the essential unity of all religions*, we shall be putting an end to the much dreaded inter-religious feuds. We should teach, and we can succeed in teaching, to our students that there is a single universal religious ideal underlying all its varied expressions conditioned by local and historical circumstances. Such an intelligent and catholic teaching of religion cannot be entrusted to parents alone who may not all be enlightened enough for the purpose. The educational institutions must take upon themselves the responsibility of imparting this instruction.

That ours is a Secular State only means this, that no special privileges or weightages will be given to the people on the basis of religious denominations and that the State will not identify itself with the adherents of any particular denominational faith. It cannot, and should not, ban religious teaching. If you don't teach people the right meaning of religion and bring home to their minds the essential underlying unity of all religions, they will be left with their wrong and bigoted ideas of religion—for, after all, religion is ineradicable whether you teach it or not—and the inter-religious feuds will never come to an end.

The objection that the teaching of morality is enough and the teaching of religion can be done away with is also not sound. Morality is rooted in religion. Men cannot genuinely be persuaded to be moral unless they have a faith in a moral governor of the universe, a *karmadhyaksha* and a faith in an ultimate spiritual destiny for which morality is an indispensable preparation.

Now I come to the question of moral instruction. The necessity of imparting moral instruction is now engaging the attention of the Government of India also. The other day I read in the papers that the Central Ministry of Education has formed a Committee to prepare a scheme of moral instruction and get some suitable text books prepared etc. It is good that the Government of India have awakened to the task of moral amelioration of the people. For love of life they have to do it, now that our moral degradation has assumed such large dimensions that it is no longer possible to close our eyes against it.

I am however persuaded to believe that moral instruction cannot be



Adarsh Siksha Sammelan at Allahabad : Ex-Chief Justice Shri K. K. Verma is inaugurating the Sammelan, on his right Swami Vedananda, General Secretary of the Sangha and on his left Dr. Shri Ranjan, Vice-Chancellor, and Shri Tushar Kanti Ghosh, Editor A. B. Patrika and Northern India Patrika.



Ideal Education Conference at Gauhati (Assam) : Hon'ble Chief Justice of Assam High Court Shri Sarjoo Prasad is delivering his Presidential address. Hon'ble Shri Mehrotra, Present Chief Justice of Assam, Swami Vedananda, and others are seen on the dais.



Brahmacharyya Vidyalaya at Madaripur.



Ideal Education Conference at Calcutta ; From left to right :—
Shri D. N. Jalan, Chairman Reception Committee, Rai H. N. Chowdhury, Education Minister of West Bengal and President of the Conference, Dr. K. L. Shrimali, Union Minister for Education who inaugurated the Sammelan, Swami Jogananda, Joint Secretary of the Sangha.

effectively imparted through text-books, lectures and things like that. It would not be out of place to quote in this connection the words of Sri Aurobindo : "The attempt to make boys moral and religious by the teaching of moral and religious text-books is a vanity and a delusion, precisely because the heart is not the mind and to instruct the mind does not necessarily improve the heart. It would be an error to say that it has no effect. It throws certain seeds of thought into the *antahkarana* and, if these thoughts become habitual, they influence the conduct. But the danger of moral text-books is that they make the thinking of high things mechanical and artificial, and whatever is mechanical and artificial is inoperative for good." (A System of National Education, pp. 13-14).

The most effective way of improving the moral nature of students is to bring them into contact with teachers of exemplary moral character. It is by good company or *satsanga* that moral nature is improved. Text-books and formal lectures on morality are not so necessary as the appointment in schools and colleges of teachers of such integrity of character as will inspire their students to emulate their noble ways of life. Rudolph Otto, in his celebrated book *The Idea of The Holy*, says, "Religion is not taught, it is caught". What is true of religion is equally true of morality. It was the merit of our ancients to have grasped a great pedagogic truth that religious and moral instruction is of the nature of a living transmission from the *guru* who embodies them in his own life to the disciple who comes in close contact with him.

At the present day, teachers, I am sorry to say, are to a large extent responsible for the moral deterioration of students. The race of teachers who could command the spontaneous reverence of their students by the depth of their knowledge and the nobility of their character is, I am afraid, now fast disappearing. 99.9% solution of the moral problem of students consists in the appointment of teachers of competence and character. I say with all the emphasis at my command that until and unless this is done, no scheme of moral elevation is likely to meet with success. I beg to be forgiven for pointing out—and I speak from personal experience—that there are teachers (honourable exceptions granted) who practise all kinds of immorality, ranging from the divulging of examination question papers to their favourite students to the commission of crimes too horrible to name.

Students are not wholly to blame for such acts of indiscipline and

moral turpitude as they exhibit from time to time. We cannot ignore the fact that they are subject to so many influences around them. When they see that in the social order in which they find themselves, men "get on" or "succeed" by fraud and forgery, by cheating and falsehood, by manœuvrings and wire-pullings, and when they see that the honest and the upright lose everywhere, they lose faith in the efficacy of moral values and are inclined to emulate the vices of the 'successful' around them. The impact of the social environment goes a long way towards shaping the morals of individuals. "If the standard of morals is low" writes John Dewey, the noted American educationist and philosopher, "it is because the education given by the interaction of the individual with his social environment is defective. Of what avail is it to preach simplicity and contentment of life when communal admiration goes to the man who 'succeeds'—who makes himself conspicuous and envied because of command of money and other forms of power?" (Human Nature and Conduct, P. 318).

Moral improvement of individuals cannot be brought about merely by preachings and exhortations. Objective conditions should also be changed. So long as conditions exist which are conducive to a bad result, no amount of appeal to an effort of the will to change it can be of any avail. The moral problem of the students is not their isolated problem. It is the problem of the entire social order to which they belong. The conduct of the students is influenced not only by the conduct of their teachers in the schools and colleges and universities but also by the conduct of all the other educational dignitaries and important persons in the world around them. We have to purify the entire social atmosphere. The things which are really conducive to moral uplift are not text-books and formal lectures on morality, but good company, contact with noble lives, the study of ennobling and uplifting literature (*svadhyaya*), an atmosphere charged with purity and austerity and a social order where virtues are commended and rewarded and vices condemned and punished.

NECESSITY OF MORAL DISCIPLINE

SHRI D. N. ROY

Judge, Allahabad High Court

The necessity of moral discipline in a student's life was at no time in the history of education more urgent than it is now. Divergent philosophies lead to divergent educational systems. The question of freedom and discipline may be discussed in a wide political sense, but here I shall confine it to the purview of the school and college. There is a perpetual oscillation between the two as educational ideals, the pendulum swinging sometimes towards freedom, sometimes towards discipline. It may, however, at once be said that discipline is the traditional conception of education. Education is discipline or training is the notion that has come down to us through the ages. Always, or nearly always, our predecessors in the educational field conceived it their function to act on the child, to modify his original nature, in order to lead to a desirable and clearly envisaged result. The conception of education was prevalent in the middle of the 19th Century and the motto then was :

"Train up a child in the way he should go ; and when he is old, he will not depart from it."

But in the years following the Great War of 1914-18 there was a vigorous swing of the pendulum to the opposite side. We heard loud cries of "education through freedom" and we were enjoined to cease our attempts to train the child, and in place of our training to give him freedom to express himself and many of us could not make up our minds how it ought to be.

In order to arrive at a clear understanding of the extent to which these notions of education really diverge from each other, we must enquire into the meaning of the word "discipline". Too often there is a confusion between discipline and order. Conceding the point that it is usually desirable that things should be done decently and in order, that order makes for efficiency and economy of effort, one may maintain that very good order may be bad discipline. On the other hand, it is generally true that really good discipline will always tend to bring order in its train. To maintain quiet and order in the lessons, to banish every trace of

disrespect to the teacher is the business of Government ; direct action on the temperament of youth with a view to culture his training. According to Herbart, the educational aim is morality, but believing as he did, that "the will takes its root in the circle of thought", he regarded instruction as the chief means of reaching his objective. Order and discipline, in fact, are related to each other as means to an end. Discipline is much the wider notion, and it ought always to refer to the effect of the school on the pupils' character. It is concerned not merely with outward behaviour, but with the inner motives of conduct.

I must confess to a feeling that there is a decadence at present in the moral discipline of the student of the present day. This feeling is shared not by me alone, but by eminent educationists and by the people at large. It would therefore not be out of place for me to emphasise that the aspect of moral education of the child is at once the most important, but at the present time it is the most neglected. It is the most difficult and the least studied of all aspects. It will be surely unnecessary to labour the point of the vast importance of moral education and discipline, the essentiality of a strong and good moral result from all education, the fact that character comes before intellect and that what a man *is* comes before what he *knows*. This decadence can partly be traced to an unbalanced curricula. Boys and girls go daily to so many schools for no other treatment than to sit for five hours to merely *learn* year after year, to receive nothing but *knowledge*, and then to go away and forget it. How can one expect the youth in such an atmosphere to have any idea of the practical virtues, good form, manners and style, respectful self-respecting behaviour, or quiet manliness with manhood as a result of a daily cramming of the memory. The educational system has no doubt undergone some recent changes, but it has not gone the full length where moral discipline can be said to have found a prominent place in the making up of the child. It is hardly fair and just to train a boy's memory and to neglect the formation of a good character which comes of moral discipline in student life. The already too numerous examinations prepare boys to pass by sheer weight of memory, where he is expected to keep a vast repertoire of fact which it is hoped will contain those asked by the examiner. The blame is to be shared by those who are responsible for the creation of superfluous examinations and those who seek examinerships and in their ignorance and incompetence set questions only to be answered from memory. The parents and the public

are equally to blame for demanding examination results instead of demanding healthy, intelligent, honest children. I have often found teachers saying : "Why should I spare time and thought for moral training or moral discipline and lose place on the examination list ? Why should I waste time in letting boys observe reason and arrive at a conclusion themselves when it is so much quicker for me to give them the conclusion ready-made ? What credit shall I get if I try to make them honourable and steadfast in character, sturdy and healthy in body, original, independent and reflective in mind ; because what is demanded of them at the examination are not these qualities but the quality of sheer weight of memory where it collects facts which can be reproduced at the examinations to satisfy the examiners". He knows well that this is not education, but being human, he takes the line of least resistance and gives what is asked of him by the examiners. Here and there one finds real teachers, honourable men who realise their responsibility to their charges, and do their best to conduct them morally, intellectually and physically. Their scholars do brilliantly at those few examinations which are held by examiners who examine intelligence, ability, thought and originality.

Moral education should be part and parcel of mental education and this must be augmented and aided by the example of the teacher by strict and firm discipline. It is often thought that the giving of moral lessons, even by the most earnest and honest men, is at best a waste of time. Morality with children must be a matter of practice. Moral education is furthered by the training received by practical virtues of diligence, accuracy, care and perseverance and by the formation of the observant, reflective, judicious and balanced habit of mind. By the example of the teacher moral education is furthered in the imitation by the class, and the pupil's acquirements of his habits of courtesy, punctiliousness, quiet, good form, justice, gentleness and conscientious work. It is impossible for boys and girls to be in intimate daily contact for a year or for a number of years with a master without being profoundly influenced by his example. Everyone knows that students and children are wonderful imitators, enviable hero worshippers ; and teachers and guardians should have it constantly in mind that their manners, words, actions and style, their views, attitudes and opinion, their standards of conduct and ideals of life are not for themselves alone, but are consciously and unconsciously accepted and imitated by hundreds of children. Every kind of right-doing and the avoidance of every action

of wrong-doing should therefore become habits through discipline. The best way of inculcating the virtues of honesty, cleanliness, truth or diligence is not to preach about these virtues, but to practise them. The young mind, nurtured at home or in the class room in an atmosphere where these virtues prevail, will imbibe them imperceptibly and he will have a natural feeling of revulsion and revolt of anything which is dishonest, unclean, untruthful or lazy. Such an atmosphere is created by a spirit which may be said to be co-operative. In an atmosphere of that nature if a child leans knowingly or unknowingly towards error, the others by the exercise of their moral discipline bring the erring on the path of rectitude. The fear of public opinion is bound to follow upon wrong-doing. If children know that highly unpleasant results are bound to follow upon wrong-doing and ostracism at home or in the class room or school or in society may be the inevitable consequence of it, they would carefully avoid it, and the tendency towards wrong-doing would get atrophied and the virtues and the graces would become habits.

It is useful to remember that "discipline" and "disciple" are cognate words. A disciple is one who sits at the feet of his master learning what he has to teach about life. His attitude is that of the apprentice. It is discipleship which most effectively leads to discipline. Discipline, to begin with, consists in an immature mind being submitted to the influence and direction of a more mature mind, thereby absorbing the attitudes and ideals of that mind. The role of the teacher is to exert salutary influence, however gently and unobtrusively he may do it, otherwise there is no proper tuition, no discipline. A teacher must seek systematically to direct the allegiance of growing minds to the moral giants of the race and to the ideals which they have embodied. At the same time he ought to embody those ideals in himself, so far as may be, for it is with him that the pupil must start. It is to his superior wisdom that his pupils submit; but he will work for the day when they will become fellow-disciples with himself of the greatest, when they will share his acceptance of the ideals sanctioned by the best and widest experience of mankind. When such ideals are knowingly and willingly accepted as dynamics of conduct, discipline through influence has become true self-discipline and character has been consolidated. I may here venture to say that this may be accepted as a truer and more helpful view of moral education than foolish cries of "entire emancipation", "no inter-

ference'', and so on. Certainly the pupil ought to be as free as possible, provided he accepts the true standards of behaviour. If he accepts these loyally, he will have the benefits of freedom and discipline at one and the same time. If children are to find themselves they must be allowed a sufficient degree of freedom ; if they are to develop their powers to the fullest, they must be prepared to accept the appropriate discipline and training. There is always the danger of interpreting the cry for freedom as freedom to follow any and every inclination to action that may arise in our minds. Such freedom is mere license. When ideals have been accepted and character has been formed and the basis of a strong will established, the individual no longer considers himself free to follow stray impulses. It is rather by denying himself such freedom that he becomes master in his own house, achieving the higher freedom to follow the light that is in him, unhampered by the chains of his lower nature. Self-discipline is the only freedom worthy of the name. And that man is free who is conscious of himself as the author of the moral law which he obeys. There is no notion of absolute morality behind it ; and if one holds fast to the tenets of idealism one can regard it at the most as a useful method of moral training in early childhood.

Prior to the coming into effect of the Constitution of India the question of "religious" teaching and the giving of "moral" lessons in the Indian State schools was a vexed and difficult one. Article 28 of the Constitution lays down :

"28(1) No religious instruction shall be provided in any educational institution wholly maintained out of State funds.

(2) Nothing in clause (1) shall apply to an educational institution which is administered by the State but has been established under any endowment or trust which requires that religious instruction shall be imparted in such institution.

(3) No person attending any educational institution recognised by the State or receiving aid out of State funds shall be required to take part in any religious instruction that may be imparted in such institution or to attend any religious worship that may be conducted in such institution or in any premises attached thereto unless such person or, if such person is a minor, his guardian has given his consent thereto."

The attitude of the Constitution towards religion as expressed by

this Article is a compromise between two opposite considerations. On the one hand there has been much exploitation of society in the name of religion, and the conflict between the exclusive dogmas of the different religions and different schools within the same religion has been detrimental to the society. Again, owing to the multiplicity of religions it is not possible for the State itself to impart religious instruction. On the other hand, religion forms the basis of the entire morality and culture of the society in India, so that the State, though a secular State, does not ban religious instruction altogether ; and the Constitution has therefore struck a *via media* in so far as it totally bans religious instruction in State-owned educational institutions, but does not ban it in other denominational institutions. But even as regards those other institutions it seems to prevent the fostering of religious dogmas by Article 28(3) and Article 29(2) of the Constitution.

The grand secret for inculcating and teaching virtues and graces, as Carlyle has said, is that a man honestly and with more and more of silent sincerity has them himself, lodged there in the silent deeps of his being ; they will not fail to shine through, and be not only visible, but undeniable in whatever he is led to say or to do, and every hour of the day he will, consciously and unconsciously, find good means of teaching them.

In an age of political and social revolution of which no one can see the outcome, it becomes infinitely a task of extra-ordinary difficulty, yet it is a task to which we must set our hands. It will be an evil day for us if the necessity of moral discipline in students' lives is forgotten or lost.

DEFECTS OF PRESENT SYSTEM OF EDUCATION

DR. SHRI RANJAN

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It is a matter of gratification that Bharat Sevashram Sangh, founded by Acharya Sreemat Swami Pranavanandji Maharaj is fighting with its full strength to introduce religious, moral and spiritual Education in this country.

There has been a considerable amount of active thinking in the field of education in our country since independence. It is but natural, because of all forces that mould the destiny of a nation, education is the most potent. We have set before us the ideal of a society which is not only socially well integrated and economically contented, but also morally and spiritually emancipated. The idea of a happy and fully contented society has been envisaged by Mahatma Gandhi in a state built upon the ideals of Ram Rajya, which forms the basis of the democratic nature of our State. The ideal society, therefore, that we all want to build up is a happy blending of the modern democratic trends and the traditional moral and spiritual values of our country.

A society is made up of individuals ; it gains its strengths and weaknesses from the strengths and weaknesses of its individual members. Only ideal citizens can make an ideal society and an ideal nation, and it is only the ideal system of education which can develop individuals into ideal beings and take us to our cherished goal.

What is the ideal system of education then ? Different people may answer this question differently and as a matter of fact, great differences in opinion have been marked not only amongst laymen but also the educationists. And, even if we all agree as to what an ideal system of education is, we cannot impose it from above. The reason is clear. We do not have a clean slate before us upon which we could write anything we like. There already exists a system of education, good or bad, which has to be taken into account before we proceed further. It is, therefore, only practical logic, that in a society which is going through a process of evolution, the prevailing system of education should be our starting point, and improvements, modifications and alterations in it should be made in

such a way that the system takes a desirable form to serve our purpose most effectively.

Nobody denies the fact that our present system of education suffers from many defects and shortcomings. Criticism of the prevailing system has been quite loud, and from many quarters. Disorderliness and indiscipline amongst students, lowering of moral standards, bookishness, lack of practical and constructive approach, lack of civic sense, are some of the symptoms the cause of which is traced into our educational system of to-day. But I hope everyone will agree with me when I say that most of this criticism of the educational system is destructive and does not go to the roots of the problem. I have already said that there are undoubtedly many defects and shortcomings in the system today, but I must say that there are some good points also from which we should not turn our eyes away. National consciousness and consolidation, scientific attitude towards life and scientific knowledge, social integration, and removal of the cobwebs of blind faith are some of the results that could be directly attributed to the present system of education in our country. As a matter of fact, a system of education is designed to meet and solve the problems of a country in a particular age. It serves the needs of the community and as times change, the needs of the community undergo a change, and the system of education is modified to tackle new demands of life. It is a continuous process, an everchanging phenomenon. Education changes with life, and life changes, because it must. There could be no finality about a system of education as there could be none about life.

I think this is the main difficulty with our present system of education. It was designed to serve the needs of the people of a certain age ; the times have changed, our needs and demands are now different, and so the educational system should be modified to meet the challenge of to-day, and that of to-morrow. I would, therefore, say that education should inculcate a spirit of scientific enquiry and a study of sciences ; it should train our students to be good men and women. This is what everyone will expect of an educated person. For this, the educational atmosphere in schools and universities should be improved and directed towards a definite purpose. But, the educational institutions, howsoever powerful and efficient they may be, cannot do much by themselves. Our students spend a large part of their daily life in the community, with parents, friends and other members of the society and are constantly influenced by them.

If the moral standards of the community are low, if there is disorderliness all around, if there is corruption and dishonesty in the atmosphere everywhere, what can a handful of schools and colleges do to counteract this influence and develop children on right lines? Hence, the community as well, must join hands with the educational institutions in providing a better educational environment around the child for all hours of the day. Only then can the task of proper education of the child be tackled successfully.

I would also lay the greatest emphasis on the development of the moral and spiritual side of a student's life which has been lamentably ignored in our present system of education. Man is more than an animal. He not only lives in a cultural and spiritual environment of his community but also attains a moral and spiritual emancipation wherein lies the greatness of human life. Education, therefore, must take upon itself the task of developing the all-round personality of the child without ignoring the spiritual and moral side of development. We want men and women of character, personal integrity and learning who are characterised by and charged with high ideals and values in life. It is in this direction that education of tomorrow has to assert itself. Let our boys and girls master sciences, let them master mathematics, but I shall put all my force in saying that, above all, let them also master themselves.

SOME THOUGHTS ON UNIVERSITIES

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The foundation of new Universities seems to be a craze with the people and Government in India. There seems to be a general feeling that increase in the number of universities means higher and better education to a larger number of people. But this is very problematic, and in any case the actual experience does not confirm the idea. For, in many cases the new University does not mean anything more than a college glorified by that title and the appointment of a number of officials - both academic and non-academic—and re-appointment of old teachers with higher designations on high salaries. At a time when this country can ill afford to make such heavy expenditure for nothing, it is necessary to calmly consider the question. No apology is therefore needed for making some general observations on the aims and ideals of University life which have been brought into prominence by the tragic happenings in India and outside during the last quarter of a century. What has been most staggering to humanity is the ease and readiness with which man throws away the thin mask of his much vaunted culture and civilization, and reveals the unadulterated brute in him, raging with the same elemental passions as marked him out when he first emerged into human form, taking frenzied delight, and feeling a sense of triumph, in inflicting cruelties on individuals or masses of fellow human beings, and committing indiscriminate destruction and devastation of property on a large scale with all the accompanying horrors.

It is a great though painful revelation. It at once humbles to the dust all our pride in our culture and civilization, our wonderful achievements in various domains of knowledge, and the man's great triumph over forces of nature. We stand, struck with awe, at the brink of a deep abyss, which seems to draw irresistibly to its bottom the whole of mankind with all his magnificent handiwork of countless ages.

In a crisis like this the salvation of man depends on invoking and clinging to the highest ideal and spiritual force that he can master. There is no room now for platitudes and commonplace or half-hearted attempts

at tinkering remedies. Nor is there any time for despair or pessimism. We must not be content with merely lamenting what man has made of man, but should put our heads together to find out what man may yet make of man.

This is the greatest task to-day for the intellectual and spiritual aristocracy of the world. Few though they be, on their shoulder lies the great responsibility of saving mankind from the impending doom. In this noble task the University must take its due share. Indeed, it can only be achieved through education, broadbased on the higher instincts of man and designed to bring out the best and the noblest in him. A steady campaign is going on all over the world to reduce literature and all forms of intellectual activity to serve the purpose of propaganda. It is the proper function and proud privilege of a University to rise above this ephemeral phenomenon and to brush aside the cobweb of untruths and half-truths which parade as ideals and thrive on their appeal to the baser instincts of man. It should always hold up before its students those ideals and standards of life whose values have stood the test of time and those canons of conduct which are of eternal worth. The German youth, thoroughly permeated with the pernicious tenets of the Nazi doctrines, constituted the real strength of Hitler, and offers a striking example of the influence exercised by education upon the destinies of a nation. One of the first acts of Hitler was to saturate the entire educational system of Germany with Nazi ideals with the result that the German youth was thoroughly inoculated with a passionate faith in ideals and standards of life fundamentally different from those which are generally accepted as correct all over the world. The proverbial zeal of a new convert that intoxicated the Nazis constituted the gravest peril to the whole world. Hitler's Germany thus teaches us how largely the educational system and ideals of a country shape not only its own destiny but, in a sense, that of the world at large. We cannot, therefore, be too cautious in guarding against the evils of a propagandist system of education. The best way to prevent it is to put education on the broad basis of humanity and to emphasize those eternal truths and principles of life and conduct which constitute the very foundation of human civilization. It is in this way alone, through proper education imparted by the University, that the youth may feel the urge of the higher spirit in him and triumph over the allurements of petty sordid interests which easily fascinate his imagination and excite his interest. The distinguishing

criterion of University education is its humanism which carries with it not only a mode of thinking but also a way of living. It accepts reason as its arbiter and also certain principles like truth, justice, equity, goodwill, charity, kindness and honesty as guides of conduct.

The need for such an education and view of life was never greater than to-day, when mankind shows dangerous symptoms of relapse into barbarism. The animal instincts are getting the better of him, and the forces of evil and darkness are steadily increasing in ominous proportions. Upon the Universities, more than anywhere else, lies the great responsibility of kindling that divine spark in man that will ultimately carry him safely through the deep gloom which surrounds him to-day on every side.

Before proceeding to establish new Universities we must ask ourselves the question how far they are likely to conform to the ideals described above. In view of the fact that even the few Universities of the old days have not yet succeeded in fulfilling their mission because of lack of resources in men and money, it is idle to expect that new Universities could do better.

It is urged by many that new types of Universities are needed to equip our youngmen with knowledge and skill necessary to earn their livelihood. While nobody would deny the need of technical colleges for this purpose it would be a bad policy to allow them to replace the true types of the Universities. What is still more ominous is the popular feeling that the Universities of the old type are good for nothing and institutions for technical and vocational teaching are all that is required. Today when the whole world seems to be seized with a mad frenzy of passion, the Universities of the right type form nearly the only strongholds where the highest ideals of humanity may seek and find a safe refuge from the onslaughts of brute force inspired by violence and hate. Here flourish the arts and science, and knowledge, extended to all spheres of life, quickens an active social sense and inspires a healthy desire to live and let others live. Such Universities alone still uphold a respect for the rights of the individual and his freedom of thought, belief and action, with due regard to the similar freedom of his fellow-men. They test and teach the values of charity, liberality, and fellow-feeling towards others ; they form a disciplined mind and intellect which engenders proper respect for rules and regulations and checks one's over-weening self-esteem and instincts of aggression. Above all, it is in the pure and healthy atmosphere of such

Universities that the students feel an inner urge for the true, the good, and the beautiful, and grow a spirit of service and sacrifice for the cause of humanity. These noble ideals are theoretically accepted as true all over the world, but it is necessary for the Universities to repeat and emphasize them and to correlate them with the modern conditions of life, in order to restore the lost equilibrium in our national and international life.

No University will be worth its name if it fails to inspire its students with those ideals when the world sorely needs them. Amid the din and dust of modern life, when the old repositories of faith and virtue are crumbling to pieces one after another, the University, as the highest seat of knowledge and learning, must hold aloft the banner of humanity. Nations and empires rise and fall, the arts and crafts of peace and war flourish and decay, but the highest ideals of humanity and the moral values of life tower above them all like the eternal Himalayas.

Unfortunately, this aspect of the question is often ignored, as people do not always fully realise the true ideals and functions of a University. Severe criticism, mostly hostile, and various speculations about the radical reform of the Universities now fill the air. Indeed it would hardly be any exaggeration to say that Indian Universities have fallen on evil days and evil tongues. It has been almost a common fashion with politicians and public men of all descriptions to take every opportunity to run down the Universities and the education they impart. The blame for every evil from which the country is suffering is laid at the door of the University. The unemployment problem, the acute economic distress, the physical weakness of boys and girls, backwardness in trade and industry, absence of a proper national spirit, lack of reverence for one's own society and country, the wayward conduct of youth, and the irreligious outlook of the present generation are all supposed to be due to the defective system of University education. These critics ignore the basic problem and never bother themselves about the true ideals and proper functions of a University. In its positive and constructive aspect, the criticism is very realistic. There is an insistent demand from all quarters that the courses of studies in the University should be adapted to the material needs of the hour in order that the complex and varied equipments necessary for the hard struggle of modern life might all come from the armouries of the University. Not only economic theories, but all the technicalities of trade, industry, arts and crafts ; not merely abstract scientific knowledge, but all the mechanical

contrivances of peace and war—in short, all the secrets of the mechanised modern world are looked upon as the main and proper pursuits of a University. The value of the knowledge and learning imparted by it is measured in terms of utility, and the worth of the man turned out by it, in terms of material success in later life.

A University, true to its ideals, should, with courage and firmness, stand against the current, however strong it may be. It should boldly proclaim that a University is not an advanced school or college, and also that it is a very different thing from a technical college or a place of vocational training. It has got some definite and specific objects to serve, and these may be defined as advancement of learning by dissemination of knowledge and exploration of new truths, and creation of personality and leadership,—in other words, the highest possible development of intellect and character. Humanism is the watchword of the University ; the pursuit of the highest standard of knowledge is its distinctive characteristic ; and a passionate search for truth is its sublime ideal.

I know full well that the grim prospect of unemployment haunts the brain of every young man the moment he finishes his University education. He feels like a forlorn sailor in an uncharted sea, not knowing whither to turn in order to reach the shore. I realise how this dark shadow creeps upon the fair faces of our young hopefuls, and how this shadow is lengthened as each year of failure succeeds another. It warps their judgment, and in their sheer despair they lose all faith in the value of the education they received from the University. It is therefore, hardly necessary to say that we must not be oblivious of the material necessities of life, and the Government should exert itself to the utmost to open new avenues of employment, and, if necessary, provide special training for the purpose, without ignoring or sacrificing the high ideals and functions of the University. Of course, if and when necessity arises, we should widen the scope of the University in order to bring within its range vocational courses of a high standard. It is only when vocational courses are affiliated to a University curriculum, and are conducted on an advanced academic standard, and in a largely cultural atmosphere such as a University alone can furnish, that we can look for the production of men who would develop that broad outlook and creative vision which is the crying need of the hour. But the vocational courses must form an adjunct to the University, and not allowed to obscure or hinder its main function, viz.,

the pursuit of its lofty ideal of culture—of 'Sweetness and Light'—the refining of the mind, and the humanising of the spirit through a scholarly and disinterested study of the arts and sciences.

If the Universities can do this work properly and well it shall have served the best interest of the country at this critical juncture. We are to-day faced with some of the acutest problems in every department of life, and in our sore trial we seize upon every counsel of despair, or counsel of perfection that is pouring upon us from all sides. To take only one example, the problem of unemployment of the middle classes has evoked suggestions of the most varied types ranging from the introduction of dancing classes in the University to the competitive examinations for admission to the Government service at the age of seventeen. Few of these would do any real and lasting good and none is likely to do more than touch a fringe of the problem. The same thing is true of the other problems which are baffling our ingenuity.

The fact is that these problems are deep-seated and touch the very root of our conceptions of the individual and society. No simple or superficial remedies would suffice. For example, a little reflection will make it clear that the replacement of general literary education by technical or vocational education, on which so many pin their faith, would not remove unemployment to any appreciable extent, so long as a corresponding development of industry does not create increased demand for trained mechanics. But if we are to take lessons from other countries which possess a highly developed industry and yet suffer from unemployment, we may well doubt whether this problem of unemployment would be satisfactorily solved even by the development of industry.

In this way each of the suggested remedies takes us still further back, only to confront us with more and more baffling problems. To be quite honest, we must confess that we have so far failed to tackle these problems. Cut and dry remedies, with which our mind is familiar, have proved insufficient, and yet we feel that a way must be found to raise the people from the slough of despondency into which they have fallen.

It is in such a crisis of nation's life, that the value of true University education comes to the forefront. What is needed to-day in India, above everything else, is a band of men, with the most disciplined intellect and character, and equipped with the basic knowledge in sciences and humanities, on which all real progress must necessarily depend. We need to-day

leaders of thought and action as much as, or even perhaps more than, we do mere engineers, mechanics, industrial magnates and technicians of all descriptions. And where can we reasonably expect these leaders to come from except the Universities? The problems that surround us to-day are grave and menacing, but they have to be solved, if this country has to be saved. The solution of these problems has baffled the ingenuity of the older generation, and it seems to demand the emergence of a new order of things with radical readjustment of relations between men and society, between industry and machinery, between capital and labour, and so on. The evolution of this new order presupposes a new outlook on men and things unaffected by prejudices and prepossessions of this age,—and that is exactly the reason why the older generation has failed. But the new products of the University ought to be fully equipped for the task, if they have imbibed the true ideals of University education and fully utilised their time and opportunities during their residence in the University. Imbued with the highest ideals of humanity and backed by a strength of will and grim resolve, they can hope to achieve success where others have failed. The University should have taught them to pursue those ideals of knowledge which seek not only to conserve and synthesise the various ideals of learning which the human mind has conceived in the past, but also to discover new truths and explore new domains of human vision and experience. By the study of History, Economics, Literature and Philosophy, they should have enriched their mind with knowledge of the doings of men and nations in the past, the theories that underlie the production and distribution of wealth, the emotions and sentiments of man, and secret springs of human action either in individual or in mass. By the study of sciences, they should have acquired a knowledge of the secret of harnessing the forces of nature to the useful services of mankind. By a disinterested intellectual pursuit, and long and intimate association with their teachers and fellow-students, they should have developed those refinements of head and heart, that strength of character and personality which are called for to face a crisis. They should have also imbibed to the fullest extent the spirit of inquiry, and the freedom of thought,—the two distinguishing features of University education.

If, equipped with all these armours and backed by the buoyancy and optimism of youth, they proceed to the task in the right and proper spirit, they are sure to achieve a striking measure of success in solving the

intriguing problems that surround us. We have to evolve new ideas and a new order of things, and I am sure that the University education, properly conceived, supplies the best possible equipment for this task. It is in this way that the University can help to solve the problems of unemployment and the other problems that face us to-day. Such crises as we find to-day have periodically visited mankind in different climes and different ages, but the ingenuity of man has triumphed over them and led the world along new paths to progress and stability. There is no reason to fear that the present crisis will find no solution. And so far as my vision goes, I believe such a solution will proceed from the pursuit of knowledge for the sake of knowledge, the broad universal culture, and the most perfect discipline of mind, body and intellect which are the highest ideals of a University life. Whether the solution would be easy, or long in coming, depends upon the extent to which the University has achieved these ideals. The success or failure of a University should be judged by this standard alone, and all criticisms or plans of reform or improvement must accept the attainment of these high ideals as the *raison d'être* of a University. I do not claim that any Indian University has successfully accomplished its allotted task. Nay, they are lagging far behind the ideals, and what is worse, no serious attempt is being made to enable them to attain these ideals. We must not, however, be dismayed by past failures, but put forth our best efforts to reach the goal. And it should be the constant endeavour of the public as well as of the Government to help the University to improve its standard of efficiency on the lines indicated above, and remove the obstacles that stand in the way of the fulfilment of the highest ideals, rather than side-track its efforts to subsidiary and less important issues, however urgent and pressing they might appear to be for the moment.

PROBLEM OF HUMANE AND TRADITIONAL STUDIES IN AN URBANISED AND TECHNOLOGICAL WORLD

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There has been quite a revolution in man's way of life in advanced communities, from the second half of the 19th century, due to the discovery and utilisation of steam, and of electricity from the beginning of the 20th. The tempo of life is increasing, and through the ministrations of science the standard of life is also getting to be higher and higher, bringing greater and still greater comfort in living. We need not go into all the attendant economic and social transformations resulting from it ; but an ever-increasing concentration of men and women into the cities in most countries is a great fact of modern life. The population factor is another great problem for the modern world. In the olden days, before the middle of the 19th century, when there was very little mechanisation in the appurtenances or paraphernalia of life, the course of human existence was on the whole simple and leisurely. Whether in China or in Egypt, in India or in Russia, in Japan or in Italy, in France or in America, people, with the limited mechanical devices at their disposal and with more of thought and imagination than exact knowledge and technical skill, built up a way of life for themselves, which was generally of the same pattern throughout the greater part of the world, irrespective of racial, economic and ideological diversities. The impedimenta of life were not a drag on Humanity, although it was suffering (though without a knowledge of it) from various handicaps because of the want of these. Man was making the best of what he had in the matter of mechanical devices and technical skill, to ensure for himself a more comfortable life which could bring in a greater output at a lesser labour and enable him to utilise more time for the pursuit of happiness and pleasure. But what man lacked in mechanical devices he instinctively sought to compensate by creating a more potent ideological atmosphere for himself, in which he could ordinarily find for himself a satisfactory though restricted philosophy of life ; and this philosophy was grounded in a tradition and a folk-lore which were on the whole fairly reasonable and humane, if not absolutely rational and scientific.

In a broad way, the aim of those who sought to create a way of life for themselves and their fellows was to make man truly human, once he was raised from the brute and the sub-human to the human status. The proper study of mankind was Man, in his relation to both the worlds of the Seen and the Unseen ; and there was of course some special reference to man's behaviour with regard to the world of Man, as he himself was a part of it. Man was striving to control Nature, but the most thoughtful leaders of men, the sages and seers, also realised the need of control of man by himself—of the beast by the God in him. Physical sciences had not yet come to their own ; and with the wonder that he felt in the world about him, early man in the more advanced or civilised communities took to the contemplation of the world as a play-thing as well as a mystery which promised him newer and newer delights. From these delights he passed into a stage when he felt the facts of existence and of the world as problems, and a more serious attention to solve these problems gave birth to Philosophy when he thought of the unseen forces, and to Science when he was in presence of material things. But even then, for a long number of centuries Science in relation to mundane things was in a secondary position as it was still in its infancy ; and the proper field for a man of thought was, as the Ancient Greeks looked at it, a study of the phenomenon of Man.

But this human phenomenon was not regarded as the only end in itself, as the Grand Finale of Man's investigations, the *Summum Bonum* of his enquiry. A little incident which has been recorded by a Greek Father of the Early Christian Church, Eusebios; on the authority of Aristoxenos, a disciple of Aristotle (c. 330 B.C.), is significant, and it shows an early combination of what may be called Indian wisdom with Greek thought in an approach to the problems of life. It was said that an Indian Philosopher, who has remained unnamed, came to Athens when Socrates was living, and Socrates and this Indian met each other. The Indian asked the Greek thinker, what was the scope of his philosophy. And Socrates replied that it was "an enquiry into the human phenomena". At this, we are told, the Indian burst out laughing : "How can a Man enquire into human phenomena", he exclaimed, "when he is ignorant of the Divine ones ?" So the moral is that there cannot be a study of human life and human values without a reference to the Ultimate Reality, even though the reply to our questions is not always forthcoming for all and sundry. As Euripides,

both a rationalist and a mystic, has put it (in the paraphrase by Gilbert Murray) —

Surely the thought of the Gods hath balm in it alway, to win me
 Far from my griefs ; and a thought, deep in the dark of my mind,
 Clings to a great Understanding ; yet all the spirit within me
 Faints, When I watch men's deeds match'd with the guerdon they find.

Humanism or the traditional system of studying Man in the world (with the background of an Ultimate Reality moving everything), which knew its limitations (unless where dogmatic organised religion, based on scriptures that were thought to be infallible, came in), and which also felt a great humility before the riddle of life, besides considering its aim to be to help man to live the good life, was tacitly accepted more or less in all parts of the world. But the assertive cocksureness of modern Science, claiming the power to know everything, and covertly or overtly rejecting everything outside the evidence of the five senses, brought in a disturbance in the mental and spiritual equilibrium of man. Previously it was generally accepted that the phenomenon of human life was linked up with an Unseen Reality, a Great Mystery that is behind life, which transcended the five senses. As the Scientist-Poet of medieval Persia has said about this Unseen Mystery—

There was a Door to which I found no key ;
 There was a Veil past which I could not see :
 Some little Talk awhile of ME and THEE
 There seem'd—and then no more of THEE and me :

and about which the ancient Mystic-Seer of India has said that “the Speech recoils back from It, with the Mind, not being able to reach It” (*yato vaaco nivartante apraapya manasaa saha*) ; and which the Chinese Sage and Thinker was content to describe only as the *Way*, through which everything in Universe and in Life is carried along : “The Mother of the Universe : I do not know Its name : to describe It, I call It the way”. Thus a Tradition of Thought and a Way of Life grew up, which looked wistfully, and passionately or intellectually to this Unseen Reality, and wanted to make Humanity be in tune with the Infinite that is behind life. There are certain values in this Tradition of Humane Approach which still hold good for man, and give him a very necessary balance and steadiness in life, which enable him to be above the conflict and to find peace and joy through a proper vision and a correct judgment.

This tradition early developed in its highest form, both intellectually and imaginatively, in the three main areas of ancient civilisation, viz., the East Mediterranean area, India, and China. We can only form an imaginative reconstruction (based no doubt on whatever meagre data Anthropology and Archaeology have been able to gather) of the way in which Early Man was groping his way through the darkness, and seeking to find for himself an explanation or interpretation of life and the world. During the second millennium B.C., when Man had made considerable progress in corporate civilised life in the lands of the Near East and also in India and in China, he came to be conscious—even convinced—of a great Force as underlying and moving all existence. This Force was, in the concept of some peoples, something vague and blind, like the Forces of Nature which we cannot wholly understand or control. Other peoples saw in this Force the operation of an Intelligence and a Consciousness which man could meet with his own intelligence and consciousness. This was one of the major spiritual achievements of man - to be able to see the working of this Force as something immanent as well as transcendent in both the Macrocosm and Microcosm ; and the greater part of Mankind accepted this Postulate. This concept was coloured by man's imagination and poetry, and then it created new myths, or modified or expanded old ones which were just the result of his first gropings ; and these myths became for many sections of Humanity things of joy and beauty and hope in a new and unpreconceived way. This Unseen Force was called *Mana* by the Polynesians, and *Tao* (*Dhau*) by the Chinese, and *Brahman* or *Rta* by the Indo-Aryans and it came to be called *Katavul* among the highly cultured Dravidians (Tamils) in India ; it is the Supreme All-Pervading Spirit which we see in the Dynamism of the religion of Black Africans. It was partly humanised into *Aton*, the Compassionate and Intelligent Divinity whom the Egyptian Philosopher-King Amen-Hetep II saw in the disc of the Sun ; it was transformed, into *Yahweh*, the living and very human God, by the Jews, and into *Zeus* by the Early Greeks, both as humanised God and as the Spirit which is operating at the beginning, the middle and the end of all things, and is the source of all. Out of primitive mythology and out of primitive thinking, the idea of this Force or Power, or Pervading and Motivating Spirit, was established by 1000 B.C. in the greater part of the civilised world as it then was.

If, during the second millennium before Christ, Man discovered for

himself the presence and the working of a Supreme Force, all-embracing, all-powerful and intelligent, of which he felt himself to be a part or with which he considered himself to be linked, during the first millennium before Christ Man thought out for himself, in different parts of the world, under different circumstances, and with some different results, the exact relationship he bore with reference to this Supreme Force. It was during these thousand years before Christ that all the great Teachers and Prophets, Seers and Sages of Humanity arose in the different countries of the civilised world : and the saying in the Koran that there is not a people to whom God has not sent a prophet has a great significance. This first millennium before Christ has been rightly called the Axial Period of human history, as during this millennium all the great Ideas of Man regarding the Unseen Reality and his relation to It as well as to his fellow-creatures took their rise. Round these ideas the great religions of the present day were built up and are still revolving. The Sages of ancient India—of the later Vedic Period and of the Upanishads, including Vyasa and Krishna who belonged (according to what appears to me to be the correct date) to the 10th century B.C.—with their philosophical interpretation of Man and God as in the Upanishads and the original Bhagavad-Gita ; the ancient Sages of China culminating in Lao-Tzu with his doctrine of *Tao* or “the Way” and *Teh* or “Virtue”, in Confucius with his social philosophy, and in Mo-Tzu with his doctrine of Universal Love ; the Prophet of ancient Iran, Zarathushtra, who conceived of Existence as a perpetual conflict between the forces of Light and Darkness, of Good and Evil, of Ahura-Mazda and Angramainyu, and he taught that man was to take the side of the Good and be a soldier in the moral fight against Evil—his duty was to be a knight of God in an eternal conflict with sin and evil ; and the idea was taken over by Islam also. Isaiah and the Jewish Prophets declared that man must appease an angry God by repentance and atonement and by following the path of virtue if he were to escape death and annihilation. Jesus of Nazareth added to the Jewish idea the need for love of God and love of Man as the way to redemption. Buddha emphasised upon the need for inner introspection and for finding out through intellection the causes of sorrow and suffering and the way to end them, and taught the way of non-injury, of love and of active good-doing as a means to attain the Ultimate Reality which was the State of *Nirvana*. The Greek Philosophers and Poets were also busied in unraveling

the Mystery, and the most significant contributions of the Greek approach were through Aeschylus and Euripides, the two great tragedians, and the philosophers Socrates and Plato and Epictetus.

Subsequent centuries have seen only an underlining and sometimes an elaboration of the basic ideas which were inculcated and promulgated by the thinkers and seers mentioned above. These ideas were also clothed in myths and in poetry ; and in their sum-total they present (particularly in the great literatures produced during the Axial Millennium, and during the subsequent centuries, in languages like Sanskrit and the Prakrits of the ancient India, Avestan, Hebrew, Greek, Latin, and Chinese, and to some extent Arabic) the precious original Corpus of Humanistic and Traditional Lore of Man which still has a potent value in swaying him and in forming his mind and moulding his character. The ancient languages gradually became transformed to the modern ones, or in some cases became obsolete ; and although generally they acted as a strong leaven in the modern languages, some of them have remained living forces, and their literatures are still influencing Man : Sanskrit and Pali, Greek and Latin, Old Chinese and Hebrew literatures are still a **Ktema eis aiei**, "a Possession for ever" for Humanity. Even without the languages, the content and the elaboration in both thought and matter form the basic sustenance for the mind and the behaviour of modern man. It helped generally to bring about a great harmony between Man and his environment - whether he was a man of education or an unlettered person. The Humanistic Tradition, through Religion and Morality, through Myth and Romance, through Wonder and Understanding, has been a great force for Culture : Culture that takes its stand upon Intelligence (or upon our striving for an Intellectual Approach), upon Universalism and Non-exclusiveness, and upon Imagination and Fellow-feeling - unless the blight of an organised and exclusive dogmatism vitiates it and brings about an arrogant Intolerance and ideological and physical Strife which ultimately destroy Culture.

In spite of obstructions, the Tradition of Humane Studies, with the background of the Unseen Reality and Mystery to which Man aspires, has helped man to sweeten his life. And in so far as it is based on the free play of the Mind of Man, and on the sacredness of Man's Personality, it has indirectly supported the development of his Personality. But at the present moment, due primarily to the struggle for existence in an ever-

increasing population and the inevitable dwindling of easily obtainable natural resources, man is compelled to forego his old leisurely existence, and he must concentrate on the acquisition of those knowledges and techniques which will help him to eke out a living for himself and his community in a world getting to be more and more mechanised. The precious heritage of the Past cannot be much longer maintained in the old way, and already in societies which are highly advanced technologically and have become largely urbanised, this heritage is well-nigh lost. Scientific and technical knowledge with an extensive use of scientific gadgets is bringing in efficiency, with the last word in creature-comforts. But the sense of spontaneous joy and happiness, which was so natural in a society that was not too much sophisticated, and which was often successful in overriding the sorrows and sufferings resulting from social injustices, exploitations, cruelties and arrogances which were there and which we have not been able wholly to eliminate anywhere, is fast receding from Man.

I shall not attempt to draw the picture of Golden Age that never existed, although in every country our imagination likes to conjure up such an age— if not in the Past, at least for the Future. But the simple but great happiness of a machineless society can only be continued (in howsoever reduced and restricted a form) by moulding our minds according to a humanistic approach and by keeping up the traditional atmosphere with as much understanding and free movement in our corporate life as possible. The way in which this was being inculcated, even when too much Technology and scientific gadgets started to make life more complicated and to take away the old leisureliness of life, included the following :

- (1) Regular study of a classical language and its literature (at first confined to an intellectual elite, who passed on the results of their studies to the masses) which has now been made available to all and sundry who now come to school, beginning from the Early School stage and going on through the High School to the University stage.

- (2) Study of the Humanities through Literature and Linguistics, and through History and Philosophy, and latterly through the Human Sciences like Sociology and Anthropology.

- (3) Religious and Moral Instruction, when the former was not made too dogmatic and too much centered in a particular class or group.

- (4) The Influence of the Home (and Family Life) and of the Community, through the Folk-lore of domestic and social institutions, and

the Corporate or Communal Life through religious and other rituals, feasts and festivals, and institutions like fairs, pilgrimages, gatherings of poets, singers and musicians, exhibitions of popular dramas, ballad singing, narration of sacred and romantic tales or folk-tales, etc., etc.

Of the above, Nos. (1), (2) and (3) are formal and organised ; and there are now the States and the Universities, as well as the organised religions (through temples, mosques, synagogues, churches, prayer-houses, etc., as well as monasteries or State ecclesiastical departments) to look after and to preserve the tradition, as best as it can be done under rapidly changing circumstances. Item No. (4), which may be called in one phrase "the Folk-lore Tradition in Life", generally takes its course along lines of least resistance, and this tradition changes whenever there is opposition or want of opportunity. If it cannot draw life-giving sap through the roots of a vigorous family and communal life (which ultimately is based on the economic life), then this Folk-lore Tradition, and with it also the Humane Traditions in education and culture which are sought to be protected by (1), (2) and (3), cannot but dry up. The attempt to use this Tradition for the ends of a deliberate political propaganda is a sure means of killing it.

I do not want to bring in the ceaseless war, ideological and otherwise, which is being waged against the Humane and Traditional Studies in so far as they are based on the assumption or conviction or realisation of an Ultimate Reality, in Communist countries where the ruling and organising party has faith only in a materialistic interpretation of the world and life. There the proposition laid down by the title of the subject under discussion has no meaning or value, although "Culture" is of course one of the professed objectives of Communist policy : but this Culture has a different meaning or implication. We are naturally concerned with the world outside the Communist orbit.

Sixty years ago, when I was a boy of nine, industrialisation and the consequent urbanisation had not made much progress in the districts round Calcutta, my native town ; and the old way of life was still operative in spite of adverse economic, political, administrative and cultural conditions. We had then enough of a humane and traditional atmosphere round about us at home, in the community, and also at school. The tempo and pace of urbanisation have been very much whipped up by a number of factors, like the decay of village life through the general neglect and apathy of the professional intelligentsia and of the absentee landlords concentra-

ting in cities, and continued economic downfall of the agricultural classes and of the artisan communities through the burden of heavy taxation and competition with foreign factory-made goods. The Partition of India into India Proper and Pakistan (1947) has forced millions of Hindus into India (3 millions and more have come to West Bengal in India from East Bengal in Pakistan) only because of their religion, and this has created a complete dislocation of life and has brought in new problems, including too much concentration in cities.

At sixty-nine, I find a profound change ; and my sons and daughters and still more my grandchildren are passing out with increasing rapidity from the orbit of the old Tradition. The schools are blatantly utilitarian and "progressive" in their spirit. Most of our educationists are also bewildered, they have no use for the Humanities. A revision of the attitude in the matter of school curricula in the Western countries, in finding it necessary to give room to cultural studies even in the science course, is however bringing about a grudging and rather sceptical acceptance of the idea that the Humanities may after all be partly retained or encouraged. The objection is primarily against a classical language, and then against pure literature ; a great language like English is recommended for study only as a "tool subject", and not for its literature, as it is argued that boys and girls with so many subjects to do should not waste time over literature. Philosophy is also sometimes thought to be useless since the conclusions of philosophy cannot be proved physically. But it is now becoming admitted that in the ship of education there should be ballast as well as sail, and that for the car of progress for the youth of the country in mind, body and spirit, brakes are as necessary as accelerators. But the situation is not being squarely met ; and we are still undecided about setting right the place of Humane and Traditional Studies, in our present rapidly altering world dominated by science and machines and by too much concentration in cities.

At school (ours was a High English School, and not a Middle English School with greater emphasis on the mother-tongue Bengali), we had to study in the lower forms some Mother-tongue (in readers, and no special study of grammar or composition), plenty of English, some Sanskrit (4 years out of the 8 at school), besides Mathematics (Arithmetic, Algebra and Geometry), Geography and Elementary Science, and History (of both India and England) and Civics and Drawing. But we lived and breathed in an atmosphere of a humane tradition which was still much

stronger than the present chaos and conflict we are witnessing in our life today. The basic Verities and Good Forms of Life, with the spirit of the great literature and the great philosophy of Hindudom, ensuring the development of a cultural and a human attitude towards men and ideas, was imbibed by us as a matter of course ; and the poetry and mythology which was partly based on religion was there, to feed the imagination and to prop up the intellect. Till recently, we in Hindu India were so much within the Tradition of the Old-world, Humane Way of acting and thinking that it cannot be very well understood and appreciated now in more advanced and mechanised communities in the West, and for the matter of that even by the "progressive" present generations in India itself. Like *Hellenism* or the Tradition of the Greek Way of Thought and the Greek Way of Life, which is a new discovery and formulation in the West as the direct result of Greek and related humane studies, we have also an *Indianism* in India—the quintessence of Indian Culture, the Indian Way of Thought and of Life, which we are re-discovering for ourselves, resulting from the study of both European Humanism and our own World of Sanskrit and other Indian Literature, Indian History and Culture and Indian Philosophy. Only, Indianism is something very close to our life, and not something scholarly and remote, as Hellenism is, from the very necessity of circumstances, in Europe and America.

Let me illustrate from my own case how this traditional atmosphere of Humanism helped us in our boyhood and adolescence. Born in 1890 in Calcutta in a middle-class Bengali family of very modest means—my father was just a clerk in an English commercial house—I had my usual schooling like other Bengali boys : and English as a bread-winning proposition was the subject in which we were required to be really proficient, although we studied a little Bengali (which was discontinued during the last four years at school, Sanskrit taking its place), and Geography and History and Mathematics. But this school education in itself was not much for the development of character and personality. My grandfather, who was retired from service, and was as a matter of course being looked after with the greatest love and respect, along with my grandmother, by my father and my mother, was to a large extent a passer on of the old tradition to us. He knew a little English (which he learnt at school), some Persian (as an inheritance from the Mogul set-up, the English in Bengal continued the use of Persian in many administrative departments, parti-

cularly in the law courts, right up to 1838—my grandfather learnt it from a private tutor), and a little Sanskrit (which he had picked up through Bengali), and of course Bengali. Early in the morning, when I was a boy of eight or ten, I would be awakened by my grandfather, and he would repeat to us some Sanskrit distichs of a didactic character which we were to repeat and remember, some long excerpts in Bengali prose from the Purana books, and occasionally would tell us a Purana story in his own way. My grandmother could just sign her name in Bengali, but she had a wonderful stock of stories and bits of Bengali folk-poetry which she would repeat to us; and we used to listen to her spell-bound when she told us in vivid narration her experiences when she, along with a band of other pilgrims, made a pilgrimage on foot to the shrine of Jagannath at Puri, about the year 1870. This gave us some idea of travelling, and filled us with a longing to go out and see this world ourselves. We had in our home the usual round of Hindu religious fasts and feasts and ceremonials—my grandfather and grandmother and my mother scrupulously observed the fasts, and each feast had its story and its moral and exhortation to the good and pious life which we came to be familiar with. Then there were public recitations of Purana stories by capable scholar story-tellers who had some knowledge of Sanskrit and a most eloquent command over Bengali—the *Kathakas*. Rich people paid for these recitations, and the public were always welcome, and these recitations were really feasts from the vast literary spread of the lore of ancient India. Amateur as well as professional dramas—the *Yatra* plays—plays without a stage or scenes, were fairly frequent, the actors stood and did their parts in the midst of a hall or an open area covered with awnings, which was spread with mats and carpets, while the musicians and audience squatted around; and boys like ourselves (and girls in the ladies' part of the audience) always mustered strong in these gala events. The subjects for these plays were from ancient and medieval Hindu myth and legend and 'golden legends' of saints, with their obvious lesson which was not pressed upon as an exhortation or sermon; and there were also broad comic interludes and farces which we enjoyed thoroughly. Then there were the annual religious festivities—the great *Pujas*—in the houses of the rich people in the neighbourhood, which were practically communal functions where large numbers of people would gather, to watch the ceremonial conducted by Brahman priests, to offer flowers in homage to the deities, to have good

feasts arranged by the householder, and to witness the dramatic and other performances arranged by the celebrator of the *Puja*. This helped wonderfully to keep alive not only the traditional culture but fostered a civic sense – the sense of one's being part of a community or fraternity. Visits to temples round about Calcutta and to special religious fairs, with mother and aunts and uncles were other great events. A wedding, or an initiation ceremony for a boy, in the house of a close relation meant two or three days' participation in all the pageantry of ceremonial and feasting in that relation's house, together with members of other families similarly invited. Musical soirees, when famous musicians sang our classical songs, was another attraction in my maternal uncles' house—my two uncles were good connoisseurs and exponents of classical Indian music. We learned our Ramayana and Mahabharata stories more by word of mouth than from reading books, although the books were read out to the ladies of various families during their leisure time. The cinema had not yet come, and there was no artificial "Culture Shows" and gatherings to treat us to a course of "Culture" like hot-house plants, by persons who themselves did not have much knowledge or conviction. When we started to read Sanskrit in our school, we felt a vague elation, and later on through the encouragement of some *Swamis* or Hindu Monks it was easy for us to venture to study some of the shorter Upanishads like the Isa, the Kena and Katha. The study of the writings of Swami Vivekananda and of Bankim Chandra Chatterji was another source of influence which was in the line of the Humane Tradition of Hindudom. At the same time we went on with our school and college curricula. We read with avidity whatever English books we managed to get—some novels of Dickens and Scott, and some sensational writers, didactic works like Smiles's *Self-Help* and *Character*, and romances like *Tod's Annals* and *Antiquities of Rajasthan* and Prescott's *Conquest of Mexico* and *Conquest of Peru*; and latterly great European classics like Victor Hugo's *Les Miserables* and Tolstoy's *Short Stories* and *Anna Karenina*. Some of these we did not understand, but we received genuine pleasure from it all the same. As an Arts student, I had Sanskrit up to my B.A. Examination, and the only science subject I studied at college was Chemistry. But Science students who were brought up under the same conditions as myself were not yet cut off from the humanistic atmosphere, and later many of them who had read Sanskrit at school could take an intelligent interest in literature (English, Bengali and Sanskrit) as well as

History and Philosophy. Trained in the old lines, many of our men of Science all over India are also good Sanskritists, and they find pleasure in the Humanities, and in Philosophy also. The result was, from the judicious combination of Humane Studies at school and the Traditional Atmosphere in the family and society, a fine cultured type of the Indian Scholar, whether in Literature or Philosophy, in Physics or Mathematics, in Economics or Biology.

By the slow changes modifying society during the past three generations, all this has been revolutionised. The old culture is going, and nothing new is coming up in its place. Story-telling grandmothers, grandfathers repeating old verses, are well-nigh gone. An altered economy has removed the spontaneity and the heartiness of the oldstyle *Pujas*. The great festivals have become just gatherings for mirth without any seriousness of worship, where expenses are met by niggardly public subscriptions, with committees and parties presenting different interests. Reciters of Puranas are rare. Folk-music and Folk-dance cater to the pleasure of fashionable city-dwellers as part of programmes in "Folk-festivals". The materialistic and merely utilitarian attitude to and interpretation of life, with a craving for sensation and pleasure, are colouring the vision of present-day young people. The old moral values, the intellectual *finesse* with sympathy and understanding in judging religious attitudes, the ability to find joy in the simpler things of life, and simple good tastes are giving place to worship of success, assertiveness, love of the sensational, and sex-appeal as a substitute for "Art". Of course, there are plenty of exceptions. It is said that gunpowder killed off medieval chivalry. Certainly, the lack of Humane Studies, of the finer things in the Literature of Power studied as a discipline, is bringing about a loss of the sense of beauty and poetry ; and too much pre-occupation with the facts of exact science, and with gadgets encumbering us at every step, is killing off the poetry of living, even where it can be cultivated. A Bengali poem addresses the House-wife in the following terms :

O my Mother, you are the light of the world :
In joy and in sorrow, with a smiling face,
You light the lamp in the darkness.

The lady of the house, lighting the evening lamp, is a picture of real life and is a poetic figure of great social and aesthetic significance. The electric switch has removed her from the family. Yet men and

women in advanced societies are registering their protest against too much technological loading: witness, for example, the growing taste for hand-made articles in most countries. In a machine age, our boys and girls also seem to be transformed into machines. They must be exact; they must be efficient; they must cultivate that which will be helpful in their avocations; they must avoid superfluities; they must be serious in everything—even in their pleasures, in their play as much as in their work; they must not waste a single precious moment outside the regime of utility. From early age, their shoulders and backs must be stiffened to carry the burden of modern civilisation—of “progress”, of forward marches. “The World is too much with us”, as the English Poet has said. Our boys and girls are no longer discovering spontaneously the romance in life,—factual as well as imaginative. In their spare time, after they can free themselves from the labour of acquiring much useful and exact knowledge—arithmetic and algebra and geometry and mensuration, physical and commercial geography and history and civics, elementary physics and chemistry and biology, Bengali and English and Hindi and Sanskrit, they are treated to tabloids of specially prepared and well-illustrated books of juvenile literature—the present age’s make-shift for the traditional unfolding of Personality which is becoming impossible of attainment. For children, we are creating an artificial world of Children’s Theatres and Children’s Art Exhibitions and Children’s Literary Competitions, which are laudable in their way, but it is like seeking to have athletic contests among a starving people.

The urbanised and technological world of today is now suffering in another way. People in this world are being driven along a new pattern of thought and behaviour—along a new tradition that is being created for them, by interested persons who want to exploit them commercially. With their hundreds of kinds of drugs and foods, costumes and cosmetics, devices and gadgets, these exploiters are teaching new ways of thinking and creating for the community new wants (and even new psychological illnesses) which must be satisfied, and are inaugurating new patterns of behaviour. In fact, commercial interests are creating a new “Folk-lore”—the “Folk-lore of Industrial Man”, as the sub-title of a very timely book published in America strikingly puts it. (“The Mechanical Bride” by H. M. McLuhan, New York 1951: the first sentences in the preface indicate the situation: “Ours is the first age in which many thousands of

the best-trained individual minds have made it a full-time business to get inside the collective mind. To get inside in order to manipulate, exploit, control, is the object now. And to generate heat not light is the intention. To keep everybody in the helpless state engendered by prolonged mental rutting is the effect of many *ado* and much entertainment alike".) From catchy and convincing advertisements in the present-day newspapers in most advanced countries, the urbanised and mechanised man is discovering (much to the satisfaction of the advertisers) new needs and new feelings and sentiments and new patterns of self-study and behaviour, which now seem normal for him ; and thus this new Folk-lore is developing. Mostly, this is not at all good for man's good sense and his well-being, and it is fast becoming another evil of the age, which is as bad as official regimentation of thought and action.

Since we cannot set back the hands of the clock, and bring back the old social atmosphere with its humane and traditional spirit (however desirable it might appear to be to some), we have got to make the best use of the circumstances as they have shaped themselves or are shaping themselves. If it is thought that a certain amount of Humane and Traditional Studies are well worth retaining for the full unfoldment of the faculties of a young or adolescent boy or girl, then there must not be any spoon-feeding, and we must be serious about it. Subjects to be taught to members of any community must be some of them mainly Informative, and others both Informative and Formative. The Physical Sciences are mainly factual, and therefore Informative ; but their logicity acts as a tonic for the mind, and therefore they are to a certain extent Formative for the mind also : the logicity of Mathematics, for instance. But there are other subjects which give a modicum of exact information no doubt and thus they are informative, but their greater value is on the Formative side—they help to form the student's character and personality, they feed and sustain his imagination, his good sense, the better side of his individualism. This is achieved through the study of Creative Literature, which gives an expression to "the light that never was on sea or land"—of Literature of Power ; of History and Sociology, studied objectively and not with any preconceived point of view ; of Philosophy, free from all dogmatism and infallibility complex. It is obvious that the formative aspect of studies cannot live under a system of regimentation of ideas, whether in religion or in politics. As much as in the informative subjects,

the selection of the formative ones should be judicious, and the training in them thorough.

Since the old folk-lore or traditional aspect or method of Humane Ideas and Studies will no longer be available, we shall have to make provision for some of the Humane Studies in a purely objective as well as a modern and scientific way. By 'scientific' I mean the historical and comparative method : the proper consideration of the space-time context, not regarding anything as static and immutable. The school, for instance, cannot take the place of the home in engendering a spirit of reverence for the traditions of the religion of the group to which the student belongs. Formal and ritualistic Religion is also becoming obsolete in the home, in the present age of hurry and economic pressure. But since he is living in an age which calls for greater understanding and sympathy with reference to the points of view of other groups, in place of formal religious instruction according to the dogma and ritual of a church (which is rapidly becoming unmeaning) there can very well be a study of the broad principles and practices (with the *rationale* behind them) of the main religions set forth by competent authorities believing in them. The student should be permitted to use his own faculties in judging them, or, rather, in reserving his judgment for the future.

The Study of a Classical Language, as providing the gateway for a more fruitful study in the future of the great schools of thought that still move mankind and help them in living the Good Life, should also be instituted at an early age in the school, and should continue for at least six years ; of a Classical Language like Sanskrit, Greek, Latin, Hebrew, Arabic, Old Chinese. The atmosphere should not be orthodox and exclusive and self-centred, but historical and comparative and inclusive. Some knowledge of another great modern literature in addition to that of the student's own mother-tongue (or some contiguous speech accepted in lieu of the mother-tongue) should also be included. Then, further, some general acquaintance with the Great Classics of Mankind in translation—of as many as possible—should be spread out in the course of 5 or 6 years in the High School and University. I should like to stress here, as a result from experience in the five continents, the liberalising value of a great modern literature like that of English or French, particularly for the greater part of Humanity which is outside the orbit of a modern approach to things. We should also consider the ever-expanding position of the

English Language as the Most Useful Working Language among the dozen great languages of the world which are current among peoples numbering more than 50 millions (Northern Chinese, English, Hindi or Hindustani, Spanish, Russian, German, Japanese, Indonesian, Bengali, Arabic and French) and which has virtually come to the position of the truest vehicle of a modern World Culture. And therefore for the intellectual as well as spiritual health of nations, and as the most convenient means of international contacts, English should take its rightful place, even beside the great classical languages ; although Russian is fast becoming another great international working language, particularly within the Soviet and Communist spheres.

So much for purely Humane Studies. Other Human Sciences also should be there—the main lines of World History, of Sociology and Anthropology. A course in liberal Humanism, through the History of Civilisation and of the Development of Man's Thought (particularly with reference to the Unseen Verities—which must form a basic postulate) would be of very great use in this connexion. Science and Philosophy as methods or processes of thought have got to be differentiated from the practical and utilitarian aspects of Technology and Ritualism—aspects which frequently degenerate into superstition in either domain. Technology is a means to an end, it is not a *sine qua non* for life ; and the real ethical and moral value or objective of life has to be taught, on the background of an idealistic approach.

The essential Unity of Man, and all liberal ideas in matters intellectual and human, should be inculcated. Man's striving towards Co-operation and Integration as a great fact of his history is another matter to be brought to the notice and understanding of the young men and women of the age. The lessons of the great Religions, in so far as they are of universal application and are free from theological dogma, as well as the lessons of the great Revolutions, silent social revolutions or violent political upheavals, will certainly form an indispensable part of the Modern Humane Studies and of a Modern Tradition that is to be built up, upon the basis of what we have received in the Old Humane Tradition which doubly underlined the basic connexion of Man with the Ultimate Reality. Thus, Hindu Universalism with its Acceptance of all the various paths in the Realisation of the Ultimate Truth in the life of man ; Buddhist Intellectualism in its criticism of the theory of a personal God combined

with charity and active good-doing for all creatures, culminating in the ideal of the *Bodhisattva* gladly taking up sorrow and suffering for the sake of others ; Christian Dedication to Faith in God and Service of Man ; Taoist Idealism in seeking to be in tune with the Infinite ; Confucian striving to create the Ideal Social Being ; Hebrew Moral Fervour in seeking to realise in life the behests of the One True God ; Islamic submission to this One God's will as that of the Great Task-master, supplemented by the Sufi approach to God as Love and as being truly the God of all Mankind : ideals like these from the great living religions should be brought to the door of all young men and women, as part of a New Humane Tradition. Similarly, the great historic Revolutions sought to regulate man's behaviour with his fellow men. The English Revolution, for example, established the principle that the people who find the money in a State are to decide how it is to be spent, and not the ruler alone ; the French Revolution, with its principles of Liberty, Equality and Fraternity, proclaimed that all men were born free and were to get equal chances in life, and that there should not be special privileges because of class or caste ; creed or colour ; and the Russian Revolution declared that exploitation of man by man through force or fraud in the economic, political, intellectual and spiritual planes must cease as something anti-social and even criminal. All these great Ideals and Facts are to be made the common heritage of man in this present political and cultural set-up.

The problem of Humane and Traditional Studies in our present Urbanised and Technological World can be attempted to be solved by keeping to the basic ideology of the Traditional Humane Studies, and modifying our methods by the requirements of a new world. A serious study of a series of representative Classics in World Literature in some form or other, including at least one Classical Language and one Great Living Foreign Language, must ordinarily have an honoured place in the curriculum of the present-day boy or girl at school. In place of formal religion, a universal formulation of the Old Spiritual Endeavour, and a New Type of Humanism inculcating the idea that all the World is a Single Family, and that the Unseen Reality forms the motivating force in life—the Reality which is the Star to hitch our wagons to—are to form a part of the training for every individual. The Freedom of the Intellect is a most precious heritage which man has been building up for himself for the last four thousand years, and this must not in any case be jeopardised. A

strong moral attitude, with the will to resist when by force or fraud this heritage is attacked or undermined, should be an important objective of the Spiritual Training of the Modern Man, particularly in the urbanised and mechanised age when our teeming populations, and too much reliance on technology, on gadgets and on machinery, form serious handicaps for the complete and unfettered unfoldment of Man's Personality.

The vital proposition has been mooted by the very title of the discussion—Humane and Traditional Studies, and their perpetuation in the present mechanised world which affords very little leisure for thinking and for guiding the mind. If it is admitted that Humane Studies as they have developed in the best traditions of the great civilised countries have conduced and can still conduce to high thinking, to happiness and peace for man (without being able to establish the Utopia which is receding farther and farther from us, no matter whatever the political set-up might be) and can still be of strength to him in leading the Good Life and the Life Helpful to his fellows, then it is to be retained at all costs. We should not be scared at the sacrifice of some bits of factual information, or even the expected material advantage, which ordinarily has but an ephemeral value.

The approach to the Education of Youth should be revised in a fundamental aspect—it is not to be merely utilitarian or merely informative ; it must lay greater stress on the training of the mind and the building of the character, as a proper human being and not an unthinking automaton.

The role of the Good Teacher is also a vital factor ; and unless we can in the first instance train up teachers who have both understanding and idealism and a liberal humanism with a sense of ethical values, and who are genuinely sincere and are free from every kind of blind adherence to an organised religious or political party, all our attempts to re-establish the Humane Tradition in this present world of a blind and unthinking technology will be futile.

The main principle being accepted, it should not be difficult for educational experts with the humane urge to discuss and formulate some elastic scheme which can fit all sections of men in the different lands, with their special needs and requirements, and which will be an educational policy of major significance and importance for mankind at the present crisis in its mental and spiritual well-being.

sampurnam jagad eva nandana-vanam,
 sarve'pi kalpa-drumah ;
 gangam vari samagra-vari-nivahah,
 punyah samastah striyah ;
 vacah prakṛta-saṁskṛtah śruti-siro,
 varanasi medini,
 sarvavasthitir eva ramya-visaya——
 drste tu satye pare :

When the Highest Truth is seen,
 Then this entire world becomes a paradise,
 And all people become like heavenly trees granting all wishes ;
 The entire mass of the waters becomes sweet and holy like Ganges water ;
 And all women become full of beauty and sanctity ;
 All speech, whether in the languages of Men (Prakṛits), or of the
 Gods (Sanskṛit) ; becomes as it were the highest and holiest verse
 of the Vedas ;
 The whole earth becomes a sanctified place, like Varanasi ;
 And all movements become matters of pleasure. *

* A Symposium was arranged on this subject at the C. I. P. S. H.—UNESCO at Michigan, U. S. A., in 1959 ; this paper was prepared by the author for the same but he could not attend personally.

TO OUR STUDENTS

SHRI SUDHI RANJAN DAS

Vice-Chancellor, Viswa-Bharati University & Ex-Chief Justice of India.

I am fully conscious that in this even-tide of my life I cannot, from the very nature of things, claim a free and easy entrance into the buoyant spirit of your overflowing youthfulness and, accordingly, it is not possible for me to comprehend the nature, scope and trends of your hopes, aspirations and ideals or to fathom the depths of the feelings and sentiments that you nurture in the innermost recesses of your hearts. But at one time I was also a youth, when my heart was young, my curiosity was lively and my faculties were alert, active and vigorous. I had also keyed up my heart-strings on a high pitch as you have done yours today. It may well be that on account of the vicissitudes of my life's struggle the original note has considerably gone down. Nevertheless the lingering memory of my long-lost youth encourages me to hope and expect that the chords and finer strings of your hearts have not yet become rusted by disuse or neglect but will readily respond to a gentle touch. Looking at your pleasing countenances I feel sure that the pursuit of sordid material gains has not blurred your vision or warped your minds with the vice of narrow selfishness. I am confident that the natural instinct and impulse of youth which actuate young men and women to sacrifice their all, without question or hesitation, at the altar of lofty ideals have not become benumbed by any morbid sense of frustration but still throb in the innermost recesses of your hearts. I have no manner of doubt that to the call for noble work you will respond readily and with alacrity.

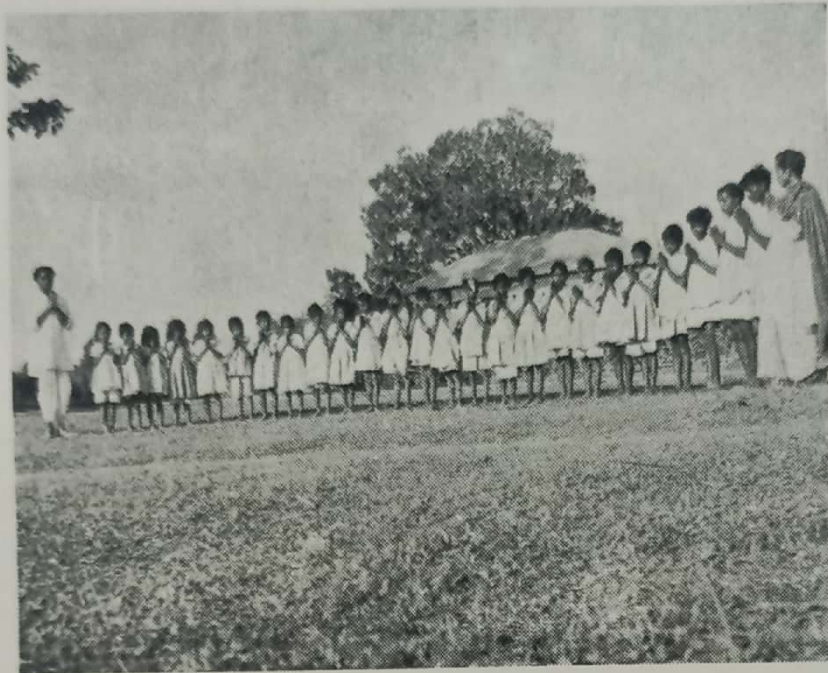
Graduation is not the end but the beginning of a long and arduous journey. The degree of the University only certifies that you have, as a result of a strenuous course of patient study, attained a high level of excellence in education and serves as a passport of fitness for entry into the arena of the real struggle of life. In that hard struggle you will succeed only if you can reflect in your daily life and conduct the light of the learning that you have been fortunate enough to have in the University. Please be sure to remember that ultimately you will be measured by the yardstick of certain moral and spiritual values which are expected to be reflected in your relationship with society. You will have to constantly



The Building of Adarsha Vidyarthi Bhavan at Ahmedabad is being opened by Sri Indumatiben C. Sheth, the Education Minister of Gujarat. Chief Minister, Dr. Jivrajbhar N. Mehta and Mayor Shri Jaikrishnabhai Hariballabhdas are seen behind.



Adarsh Vidyarthi Bhawan at the Ahmedabad Branch of the Sangha. Swami Advaitanandaji, Dr. R. D. Desai, Shri Kantilal C. Shah are also seen with the students.



The Sabar (ex-criminal tribe) students are attending at the Prayer everyday before the commencement of Classes.



Ideal Students Home at Pranabnagar (Garia, West Bengal).

bear in mind that you are the inheritors of an ancient culture and the bearer of a great tradition handed down from generation to generation through the ages.

In one of his essays Gurudeva Rabindranath Tagore wrote that our ancient Indian culture emanated from the forests and from the earliest times in her history India had chosen the spiritual truths as the guiding principles of her very existence in preference to armed might. Go back over the pages of the recorded history and then further back through ages of the unwritten history to the dim distant past and you will find that when the world was yet steeped in ignorance, superstition and bigotry, when the dawn of human civilisation was about to break, the wise and learned sages living in the sylvan surroundings of their forest hermitages in the ancient *tapovanas* in India devoted themselves earnestly to the meditation of the greatness and the goodness of the Creator of this universe. It was their constant endeavour to lift the veil from the face of Nature and unravel the mysteries of the creation. Their earnest endeavour was to feel the embrace of भूमा, the infinite. They found themselves in communion with the Supreme Being and realised the eternal verities of life. From the mountain tops of the hoary Himalayas they declared their experiences in a language ringing with the sincerity of their conviction :

शृण्वन्तु विश्वे अमृतस्य पुत्राः
आ ये धामानि दिव्यानि तस्युः ।
वेदाहम् एतम् पुरुषं महान्तम्
आदित्य वर्णं तमसः परस्तात्
तमेव विदित्वाति मृत्युम् एति
नान्यः पन्था विद्यतेऽयनाय ।

Hear, O ye sons of the immortal inhabiting this world and all Gods who dwell in celestial abodes that, piercing the veil of darkness, I have seen the great and Supreme Being shining in effulgent splendour like that of the Sun. It is only by knowing Him that one can escape death ; there is no other way to salvation.

Mark, in the first instance to whom this message was sent. It was not sent to you and me alone who inhabit this land. शृण्वन्तु विश्वे It was a message addressed to the world at large. Next mark, how the sage addressed the common men अमृतस्य पुत्राः—the sons of the immortal. To him no one was small or despicable, for all of us were अमृतस्य पुत्राः. From the

realisation that all human beings are the sons of the immortal comes the inner conviction about the fatherhood of God and the brotherhood of men. We are immediately elevated to a higher plane of universalism transcending narrow sectarianism and nationalism. The prayer then becomes irresistible—

ॐ पिता नोऽमि
पिता नो बोधि
नमस्तेस्तु ।

Thou art our Father ; Give us the realisation that Thou art our Father : We bow to Thee.

This is the special message of the ancient Indian sages sent out to all men inhabiting this earth.

Then came Lord Buddha with his overwhelming compassion for the miseries from which human beings were suffering daily agonies. His heart bled for his fellow-men. His was a message of love and peace addressed to humanity at large. It brought solace and relief to the suffering humanity inhabiting many distant parts of the globe. His appeal also was infused with the warmth of universalism. When the entire world lay prostrate licking the grievous wounds of the cruel first world war and nursing bitter hatred and spirit of revenge and preparing for another war, Rabindranath invoked the copassionate spirit of Lord Buddha to save humanity from the impending utter ruin. Mark the earnestness of the Poet's appeal when he said—

हिंसाय उन्मत्त पृथ्वी, नित्य निरुह द्वन्द्व ;
घोर कुटिल पथ तार, लोभ जटिल बन्ध ॥
नूतन तव जन्म लागि कातर यत प्राणी—
कर त्राण महाप्राण, आन' अमृतवाणी,
विकशित कर' प्रेमपद्म, चिरमधु निष्यन्द ।
शान्त हे, मुक्त हे, हे अनन्तपुण्य,
करुणाघन, धरणीतल कर' कलङ्कशून्य ।

The world to-day is wild with the delirium of hatred,
the conflicts are cruel and unceasing in anguish,
crooked are its path, tangled its bonds of greed.
All creatures are crying for a new birth of thine,
Oh Thou of boundless life,

save them, rouse thine eternal voice of hope,
 Let Love's lotus with its inexhaustible treasure
 of honey open its petals in thy light.
 O Serene, O Free,
 in thy immeasurable mercy and goodness wipe away
 all dark stains from the heart of this earth.

We have had since then a succession of philosophers and saints like Kabir, Nanak, Chaitanya and Ramanuja, to name only a few of them, proclaiming, in different languages the same faith in the fatherhood of God. Raja Ram Mohun Roy, the universal man, ushered in the modern *Renascence* in India re-affirming the sublime truths of life as embodied in the *Vedas* and *Upanishads*. Swami Vivekananda carried the masage of *Vedanta* to the western world. Then came Gurudeva Rabindranath, the great Poet, Philosopher and Patriot, who gave a re-orientation to the ancient message of India. After the first world war had ended in devastating destruction, that great man from this country, which was then a mere dependency of Great Britain, sent out his forthright protest against the narrow nationalism of the warring nations of Europe and, with a firm voice, proclaimed the necessity for a fresh approach to all problems based on international understanding and amity. That message was but a variation of the doctrine of love and goodwill among men and a practical application of the rule of conduct that must logically and necessarily follow from India's faith in the brotherhood of men. Mahatma Gandhi whom his grateful countrymen love to call Bapu or the Father of the Nation worked all his life for the uplift of the poor, the lowliest and the lost. His consuming compassion and sense of pity for the multitude of downtrodden men and women condemned to a life as untouchability is impossible of a rational explanation except on the basis of his firm faith in the brotherhood of all men. This realisation of the Fatherhood of God and this declaration of human dignity by the words *अमृतस्य पुत्राः* are the eternal messages of goodwill, fellowship and peace which have, from time immemorial, gone forth from this ancient land to the world at large. I am not unmindful of the fact that in this country we have had serious dissensions in matters of religion and wide divergence of faiths of different sects, but nevertheless all through the ages, inspite of the apparent diversities, India remained firm in her belief in the fatherhood of God and the brotherhood of men. This universalism cut across the narrow barriers set up by militant nationalism. There have been many upheavels and successive invasions in India by

foreign hordes who established their political sway in this country from time to time. They brought with them new traditions and cultures. India has absorbed all that was good in them. The Indian culture is thus a synthesis of different civilisations. It has grown like a mighty and magnificent tree on the fertile silt deposited, layer on layer, by many civilisations and cultures in course of centuries and has been giving shelter and shade to us. It is this spirit of tolerance of India and her concomitant capacity for absorbing what is best in others and thereby enriching her own heritage that is epitomised by Gurudeva Rabindranath in the following stanza of one of his immortal poems :

केह नाहि जाने कार आह्वाने कत मानुषेर धारा
 दुर्वार स्रोते एल कोथा होते, समुद्रे होल हारा ।
 हेथाय आर्य्य हेथा अनार्य्य, हेथाय द्राविड़ चीन ।
 शक-हुन-दल पाठान-मोगल एक देहे होल लीन ॥
 पश्चिमे आजि खुलियाके द्वार, सेथा होते सवे आनि उपहार,
 दिवे आर निवे, मिलावे मिलिवे, यावे ना फिरे—
 एइ भारतेर महामानवेर सागरतीरे ॥

No one knows whence and at whose call came pouring
 Endless inundations of men
 Rushing madly along—to lose themselves in the sea ;
 Aryans and Non-Aryans, Dravidians and Chinese
 Scythians, Huns, Pathans, Moghuls—
 All are mixed, merged and lost in one body.
 Now the door has opened to the west
 And gifts-in hand they beckon and come—
 They will give and take, meet and bring together,
 None shall be turned away
 From the shore of this vast sea of humanity
 That is India

All this consummation has been made possible because even in the darkest days of her deepest degradation India did not lose her soul but stood steadfast in her faith in the fatherhood of God and brotherhood of men and continued to send out her message of love and peace to the world at large. This message of universalism of India to which I have referred is as necessary to save ourselves as well as the world today as it was in the past.

First see what has been happening in India under our very noses.

It is painful to recount the excesses that have been committed in the name of linguistic reorganisation of States. It is not my purpose to apportion blame. I simply draw your attention to the malaise. Whither is the Tamil South drifting? What holocaust have we not recently witnessed in Assam? People do not argue their cases with supporting reasons. Naked goondaism is stalking through the length and breadth of our country. Seeing that a large number of educated youngmen have been involved in these linguistic quarrels one may be pardoned if one is led to interpret this phenomenon as largely indicative of the failure of our Universities in the discharge of their duties and functions. Indian Universities are expected to nurture and foster in the minds of the young students who resort within their walls those values of life which I have mentioned above and which, for ages, have constituted the chief glory of India. The main purpose of University education is to widen the mental and intellectual horizon of our young men and women. Recent events to which I have alluded have, however, only proved that far from extending their mental frontiers, our youngmen are getting bogged in the mire of provincial prejudices and linguistic narrow-mindedness. Gone with the winds are the cherished fundamental rights of the citizens of India to move freely throughout the territories of India. Indeed, some honourable exceptions apart, there is hardly any Indian in India today. We are Bengalees, Assamese, Sikhs, Gujratis, Maharastrians, Tamilians and so forth. We have forgotten the sublime messages of the fatherhood of God and the brotherhood of men which the ancient Indian sages uttered for saving the world from destruction. We have, in our act and conduct, repudiated the teachings of the Buddha, Gurudeva and Mahatmaji. We have lost our faith; we have fallen from our ideal of the fatherhood of God and brotherhood of men. This ancient and sacred land is fast becoming enveloped in primordial darkness. Our rich heritage of civilisation and culture is being wantonly destroyed by our own hands.

Look at what is going on in the outside world today. The mighty nations have formed into two blocks, each vying with the other ostensibly in defence of certain ideologies but in reality for acquiring the power of world domination by sheer force. With that ulterior motive a gigantic and mad race for armament and stock-piling of deadly weapons have been going on. The spirit of violence is abroad and warring nations are nursing jealousy and hatred in their hearts. Science has been put to infamous use

for forging fearful instruments of destruction instead of furthering the welfare of the people. On one side, hundreds of jet aeroplanes loaded with hydrogen bombs, much more terrible than the atom bomb which annihilated the entire population of Hiroshima in Japan, are ready for taking off at a moment's notice and for unloading their cargo of death and destruction on the enemy territories in half an hour's time, reducing them to ashes as Hiroshima had been. On the other side, there are hundreds of flying rockets trained upon every base and every flourishing city of the enemies and ready to be launched upon their fearful journey at a moment's notice. On both sides, the forefinger is on the button and a gentle pressure will release a force which none will be able to recall or resent. When the cataclysm will come nothing will be left of the centuries-old human civilisation. I assure you, my young friends, that the danger is real and not a figment of my imagination. We are today witnessing a mad orgy for power which, if not stopped immediately, will end in the annihilation of humanity and all that it has stood for. Persons professing to be Christian have, in their lust for power, forgotten the gospels and are by their act and conduct openly disowning Jesus Christ himself. The human race, my friends, have come to and are standing uneasily on the brink of a precipice. If we do not take timely heed and withdraw we shall surely step over the edge and go down to the abysmal depth which is yawning for devouring mankind and all that it stood for and achieved. Is humanity destined to be consigned to such an ignominious perdition? Is there nothing to save humanity from this utter ruin and damnation? It is up to you, my friends of the new generation, to take up this challenge and on your act and conduct will depend the answer to the foregoing questions.

After the first Great War Gurudeva Rabindranath travelled extensively in Europe and America on a mission of peace. He was warmly received as a State-guest in most of the European capitals where he met rulers and statesmen on whom rested the future of Europe and, for the matter of that, of the whole world. These men were most eloquent in their professions of peace and goodwill for all nations; but it was not long before Gurudeva saw through the hypocrisy of the whole thing. The more these people talked of peace, the more they prepared for war. It became apparent to a poet's unerring vision that the world was fast heading towards another devastating war. He saw the utter futility of hanging

about the doors of the statesmen and politicians of the West whose only anxiety was to gain for their own country the power to dominate the world and he hurried back to India to start working for world peace on his own. In a letter from America to one of the teachers of Santiniketan he said, "I want just a small place where I shall try to build up a community of men and women who will recognize no geographical boundaries. They will know only one country and that country will comprise the whole world. They will know only one race and that race will cover the entire human race." In a few months' time he started his University—now known as Visva-Bharati, where he sought, among other things, to promote the study of the mind of man and research into the various cultures and civilisations of the world with a view to strengthening the fundamental conditions of world peace through the establishment of free communication of ideas between thinkers and scholars of both eastern and western countries, free from all antagonisms of race, nationality, creed or caste. In the face of the deepening world crisis which today threatens the fate of entire humanity, I think this one ideal should guide the activities of all universities and seats of learning all over the world.

I am not a pessimist. I have an abiding faith in Man. I believe in the high destiny of man. I firmly hold that it is the eternal message of goodwill, love and peace which India has throughout the ages sent to the world at large that can save humanity at this critical juncture of her history. We are old and feeble; but it is for you, young men and women, to regain the lost soul of India. It is for you, I say, to re-affirm your faith and re-state your ideals and hold steadfastly to them. It is for you to reflect in your daily life and conduct the celestial light which emanates from the realisation that all human beings are *अमृतस्य पुत्राः*—the sons of the immortal Being—and, therefore, brothers of each other. You must learn again to devoutly pray to God—"*ॐ पिता नोऽसि*"—Thou art our father. It is for the achievement of this noble task that I invite you, my young friends, to bend all your energies and devotion. You are going out into the world to face the struggles of life. You will undoubtedly work and toil for earning your livelihood and for firmly establishing yourselves in some useful career. I wish you god speed. At the same time I beseech you that in the process of earning your livelihood you will do something nobler and grander, namely, take part in the high adventure of regenerating our motherland as well as the world at large. I bring to you the inspiring message of

Gurudeva which should, like a beacon light, guide you along your path of duty. In his famous essay, *The Crisis in Civilisation*, published and read by him on his eightieth birthday in 1941 Gurudeva thus declared his faith in Man :

As I look around I see the crumbling ruins of a proud civilisation strewn like a vast heap of futility. And yet I shall not commit the grievous sin of losing faith in Man. I would rather look forward to the opening of a new chapter in his history after the cataclysm is over and the atmosphere rendered clean with the spirit of service and sacrifice. Perhaps that dawn will come from this horizon, from the East where the sun rises. A day will come when unvanquished Man will retrace his path of conquest, despite all barriers, to win back his lost human heritage.

I charge you, men and women, to constantly work and prepare the path for the coming of Man.

In conclusion, I repeat the words of wisdom and advice which, in a great Convocation held in the forest, an ancient Indian Acharya had spoken to his disciples, who were leaving the hermitage and going home after finishing their studies :

सत्यं वद । धर्मं चर । स्वाध्यायान् मा प्रमदः ।

Speak the truth. Practise righteousness. Deviate not from your Studies.

सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् ।

Deviate not from truth. Deviate not from righteousness. Deviate not from what is good.

मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव ।

Honour your mother. Honour your father. Honour your preceptor.

यान्यनवद्यानि कर्मानि तानि सेवितव्यानि नो इतराणि ।

यान्यस्माकं सुचरितानि तानि त्वयोपास्यानि नो इतराणि ।

Perform only such work as is above reproach and not such work as is worth of contempt. Follow us in our good deeds and not in deeds that are evil.

अश्मा भव । परशुर्भव । हिरण्यमस्तुतं भव ।

Be firm as a rock. Be sharp as an axe. Be worthy as gold

शिवो भूः सखा च शूरः अविता च नृणाम् ।

May you be endowed with the highest good. May you become the friend and valiant protector of all men.

शतं शरद आयुषो जीव सौम्य ।

Noble of mien, may you live for a hundred autumns.

SOME ASPECTS OF SCIENCE EDUCATION

DR. D. S. KOTHARI

Chairman, University Grants Commission.

The role of science and technology in the rapid progress of a country like ours is bound to be of the utmost significance. People in many lands, including our own, have contributed to the advance of science and its sustained progress. A fundamental example that immediately comes to one's mind is that all elementary particles in nature—be these electrons, protons or what not—are either *Fermions* or *Bosons*, these being named after the great Enrico Fermi and our great physicist Professor Satyen Bose of the University of Calcutta, who first studied the relevant quantum statistics about 1924. Science is a collective activity of mankind, and it is this which has led to its extraordinarily rapid, almost exponential growth. Scientific knowledge is doubling itself in some 15 years; and this means that a “normal individual” must necessarily soon get out-of-date—in fact, far too much out-of-date—in relation to his awareness of the fast changing world around him. We cannot help this; but what we must ensure is that the new generation studying in the schools, colleges and the universities is taught what is reasonably modern and not fed on what is obsolete. So rapid is the pace of progress in scientific research these days that, as has been aptly said, “What is in print is *ipso-facto* out of date”. There is no time to pause to consider why in a relatively short period of time progress in science has been so much, and so rapid, as compared to other fields of human endeavour. The basic reason, of course, is that in the field of science—within the confines of the laboratory—the pursuit of excellence, objectivity and integrity, and rejection of narrow selfishness are much more easy to cultivate than in other fields e.g. politics. Science encourages *co-operation* rather than *competition*, and its roots lie deep in man's highest aspirations and in his noblest motivations, more spiritual than material.

Everyone knows that nuclear physics, space exploration and micro or molecular biology are the most exciting fields of current scientific research. It has been said, for example, that man has learnt during the last ten years more about the essential life processes, e.g., nature of genes, protein synthesis and so on, than during all the preceding centuries. As Weinberg (*Science*, 21 July 1961) has recently remarked: “The probability

of our synthesising living material from non-living before the end of the century is of the same order as the probability of our making a successful manned round trip to the planets". In both cases the probabilities are high, provided the world is not plunged into a nuclear war. What our own contribution is likely to be in the things to come, great and small,—and even our realization of the welfare state—would depend primarily on the emphasis we place on education and pursuit of knowledge. As J. B. Conant (President Emeritus of Harvard University, U.S.A.) has recently observed : "The record shows it is a most difficult undertaking for a people to make a democratic government an effective, stable government. History has shown how readily a democracy may be destroyed by radicals to the right or to the left. Therefore, I say, the prime responsibility of educators in a democratic nation is to do what they can to ensure the preservation of that form of government which protects the maximum of political, social and cultural freedom."

The prosperity and strength of a country these days are directly dependent on the level of scientific and technical knowledge cultivated in the country and on its capacity to make use of that knowledge to serve practical ends. Let us note in passing that in the contemporary industrial and political climate, it is not too difficult for a newly developing country to build (with the assistance of industrially advanced countries) new fertilizer factories, steel plants, and so on ; and these take only a couple of years or so to install. But to manage and run the plants efficiently and to maintain them properly, it requires a large number of competent technical men. It takes several years to train such men, and it is no easy task by any means. It demands a massive and reasonably sound educational system in the country. A very important part of the system, and specially so in relation to industrial development, is that of secondary education. As Sir Charles G. Robertson has observed in his inimitable book (*The British Universities*, p. 281, Benn's Sixpenny Library, London, 1930) : ".....if the nineteenth century was to prove up to the hilt one salutary truth it was that without an efficient and progressive system of secondary education, efficient and progressive universities were impossible".

The Problem of Numbers

The total number of students at school these days is some 44 million—it was some 18 million in 1947. At the end of the Third Plan the

number is likely to be 65 million. The number of school-going children beyond the 8th class (that is in the 9th, 10th and 11th classes) is at present 3 million. This is some 12 per cent of the population in the corresponding age group. The number is expected to rise from 3 million to somewhat more than 5 million by the end of the Third Plan. In the U.K. the number of students in school in the age group 11 to 14 is about 2.23 million and in the age group 15 to 18 it is about one-third of a million. These numbers are considerably less than what we have in India. About 60 years ago in the U.K., the percentage of all boys and girls aged 14 or 15 who were in school was only 4 per cent. In the case of the age 16 to 17, the number was only 1 per cent. It was not until 1918 that full-time education up to the age of 14 was made compulsory.

The total expenditure on education in India is at present of the order of Rs. 3500 million per year. It was some Rs. 580 million in 1947. (In the U.S.A., in 1955, the total expenditure on education was \$14 billion, or 3.6 per cent of the gross national product, distributed as follows: Public elementary and secondary=\$9.4 billion, Private elementary and secondary=\$1.2 billion, Public higher education=\$1.5 billion, Private higher education=\$1.9 billion, the latest for 1961 is some \$26 billion.)

Specialization at School

At the stage of school education, specialization should be avoided as far as possible. The bulk of the course should be common to all students. One of the serious defects of the present higher secondary school system in our country is that it requires a student hardly 13 years of age, to decide about the subjects he would later take up at the university. In other words the choice of occupation has to be made when a student has hardly the ability or is in a position to make that choice. It is now widely recognised that school education should be wide in character and avoid specialization. For example, the Science Masters' Association in the United Kingdom has recently issued a Policy Statement which says: "All pupils should follow a balanced course of science subjects up to the end of their fifth form year.....There should in fact be no division into science specialists and arts specialists until beyond this level, so that specialization in arts or sciences, or even a combination of the two, may be available to all pupils of the necessary ability when they enter the sixth form..... Science should be studied by all pupils in the sixth form". Again, in the

U.S.S.R. all students, and not just those who would later take up science, do a considerable amount of mathematics and physics. Every student in his final year at school (the school course is from the age of 7 to 18) covers such topics as atomic structure, artificial radioactivity, energy released in nuclear reactions, cosmic rays, nuclear power stations, use of radioactive isotopes in agriculture and industry, and so on. Education should train young people for life and as such they all must do a good deal of physics, and "work, work and work." It is very important that some special attention (in 'course work' and other respects) is given to the talented students, the top 3-per cent or so of the student population. They constitute the nation's most precious asset. This and other basic problems of high school education are discussed in J. B. Conant's 'history-making' study of the American high-school education—a 'must reading' for every one interested in school education.

School Curriculum

Another matter which should receive earnest consideration is that of the modernization of the school curriculum. Let us take the example of physics. In the teaching of physics (and for that matter any science subject) great stress has to be laid on clarity of presentation, inclusion of adequate, *but not over-much*, mathematics; and encouraging the students to think and apply the fundamental principles to concrete situations. It means that great effort and care are necessary in the selection of competent teachers and this is particularly so when dealing with those parts of the subject where emphasis is on concepts and ideas as distinct from information, data and facts. Bad teaching will generate confusion, and in worse cases may even distort science into superstition. The basic point is that the content of a syllabus must be directly related to the competency of the available teachers. A first-class syllabus, but without first-class textbooks and other essential teaching aids, would in the hands of third-rate teachers result only in chaos and confusion. In such circumstances a less ambitious, even mediocre syllabus, would yield better results.

The new science syllabus should emphasise science as a major human activity—as a means to discovering truth about nature. "As a human quest for truth, it (science) is much concerned with basic values and is indeed an active humanity, and it follows that schools have the duty of

presenting science as part of our cultural and humanistic heritage, to be taught in harmony with, not in opposition to, the various arts subjects which alone have hitherto been called humanities.

Text-Books

The question of text-books is a most important and urgent one for our country. Energetic action, on States and national basis, is required to progress the preparation of high-quality school-text-books.

In this task we can take real help from some of the excellent text-books that have recently been prepared (particularly in the United States and the U.S.S.R.), for example, the text-book on physics for secondary schools prepared by the Physical Science Study Committee (USA) under a grant from the National Science Foundation and also the Ford Foundation. The Committee consists of a group of university and secondary school physics teachers including some names internationally known for their contribution to research in physics. The school text-book apart from the fundamentals of classical physics also describes in simple language elementary ideas about atomic energy, wave mechanics and so on. The book opens with the statement: "Physics is the fundamental science of the Natural World. It tells us what we know about that world, how men and women found out what we know, and how they are finding out more today", and it concludes with the paragraph, "We have therefore come to the threshold of many new developments. In the years since 1925 (when wave mechanics was formally stated) wave mechanics has given us a great deal of understanding of the physics that was previously mysterious. There is much to be studied in these new fields, some of it already fairly well understood and a great deal of it the subject of the present work. This book is barely an introduction. A life can be well spent in a study of the physical world."

A new text-book on high school chemistry was prepared (under the auspices of the great Chemist G. T. Seaborg, now Chairman of the U.S. Atomic Energy Commission) by nine college and university professors and nine high school teachers in a period of six weeks. "The high school teachers kept the college and university professors down to earth and the latter helped to raise the sights of the professional teachers. It was a mutually beneficial experience and this has been true of similar task forces in the other scientific disciplines."

Good text-books are absolutely basic to the entire educational process. Further, really good teachers are a very scarce commodity, and

therefore things (e.g., textbooks, demonstration apparatus and other teaching aids) should be so organised as would make it possible for a teacher of average quality to impart proper education in content and quality. If science education is to be carried out on a massive scale, there is no other alternative. (This is borne out by what has been done in the U.S.S.R. during recent years.)

Participation of School Teachers and Students In College/University Work

A selected number of the specially meritorious teachers should be given some opportunity to participate in advanced study and research at University centres, National Laboratories and other similar institutions. This can be arranged during summer vacations. Reasonably liberal grants should be provided for the purpose. Contact with research, with 'living science' as it were, could generate in the teacher a new enthusiasm and interest in the subject, and this in turn would pass on to his students. The research participation should be organised carefully at a few selected centres to begin with ; and for (say) a few hundred teachers every year, Summer Schools for what are usually termed 'refresher courses' should also be organised for school teachers. These programmes would help to bridge to some extent the present wide gap between school and university teachers, and this would benefit both.

Complementary to the above scheme, provision should be made for a selected number of top students in schools to spend their summer vacation at first-rate university centres, National Laboratories and 'professional colleges (specially selected for the purpose). This would expose some of our gifted students during their most impressionable years to the inspiring and exhilarating influence of outstanding men in the academic profession. It would considerably accelerate their scholarly development. We should do the same for a selected number of college under-graduates.

The schemes described above, apart from their value in raising the standard and quality of science education, would also help, may be to a small extent, the process of 'emotional integration' and in generating a corporate academic atmosphere in the country.

Laboratory Equipment and Workshops

For the expansion of science education in our country, it is very important to develop simple apparatus and equipment of good instructional

value. This is an important and urgent task. Sections, or even divisions, for this purpose could with profit be established in some of the National Laboratories and university departments.

Every high school should be provided with a reasonably good workshop, say carpentry tools, simple mechanic's kit, and possibly a manual lathe. Teachers and students should be encouraged to build simple apparatus in the school workshop. One learns a lot of good science by using a simple and inexpensive apparatus to the limit of its capability and accuracy. On the other hand, one hardly learns little of real value by using a first-rate instrument in a third-rate way, as unfortunately is very often the case in our laboratories.

In the case of school buildings, it should be possible to improve effectively their fundamental utility, and at the same time cut down costs. Much thought has been given to this subject in recent years. For example, see : Ministry of Education (UK)., *The Story of Postwar School building*, Pamphlet No. 33. (HMSO 1957).

Teacher Shortage

For the implementation of the programme of secondary education during the Third Plan more than 60,000 additional teachers would be required. The shortage of teachers in India is a serious problem. In fact, this has now become an acute world problem, and it is much more accentuated in India. If we are to meet the problem of shortage of teachers, an approach, unconventional in many ways, would be required. For example, it may be desirable to introduce education as a part of the first degree course.

To meet the problem of serious shortage of mathematics teachers, U.K. (University College, London) has recently launched a scheme of evening classes designed for teachers working in schools. As the well-known Crowther Report (1959) says : "It is necessary to do more than is being done to attract men and women of the highest intellectual calibre into teaching".

The teaching profession should be made really an attractive one. In this connection reasonable salaries are important, but by no means everything. Opportunities of professional advancement, possibility of migration to a college or university, recognition by the society of the value and importance of the teaching profession, and many such things would go a long way in attracting to the profession a modest proportion of men and women of high intellectual abilities and character. This is an essential requirement for realising, as we must, the kind of society we all have in view.

Education provides a good illustration of the 'feed-back' process. If things are so organised that every year an appreciable number of our best young men join as teachers in our schools and colleges, we shall have a continually escalating improvement in education. On the contrary, if what we plough back into our schools and colleges are young men with less than average ability, then standards would rapidly (exponentially) go down as years roll by. The key to a continuous improvement of standards is to feed back into the teaching profession every year a reasonable proportion of the best young men turned out from the universities.

Erwin Schoröedinger, one of the greatest of contemporary physicists and a great natural philosopher, has observed in one of his well-known books, that the ultimate value and worthwhileness of science has to be measured essentially by the contribution it makes and will make towards the elucidation of the deepest of all questions : What are we and how are we here ? This observation serves to underscore that howsoever far-reaching may be the applications of science, of still greater significance is the impact of science on philosophic thought, spiritual concepts and values. The pursuit of science with zest and dedication can serve to strengthen and sustain in man the deepest chords of moral striving and high purpose and faith in the sublimity of nature.

Science progress through a relentless and fearless striving after truth. Deriving strength from present effort and the ancient tradition of devotion to learning and truth, we must move forward in the exhilarating task of the cultivation of knowledge and search of new frontiers in our understanding of nature and of the deep underlying relationship—as yet an unresolved mystery—between matter, life and mind.

In this 'age of the atom' one is forcefully reminded of the words of Henri Bergson : "Mankind lies groaning, half-crushed beneath the weight of its own progress. Men do not sufficiently realise that their future is in their own hands. Theirs is the task of determining first of all whether they want to go on living or not. Theirs the responsibility, then, for deciding if they want merely to live, or intend to make just the extra effort required for fulfilling, even on their refractory planet, the essential function of the universe which is a machine for the making of gods." (The Two Sources of Morality and Religion (1932).

WAY TO PERMANENT PEACE

SHRI BENI SANKAR SHARMA, *Advocate*

For the long period of our slavery there had been attacks on our culture from outside in various ways and it passed through a great crisis but it survived and survived well. This was possible, if I may be allowed to say so, not in a smaller degree due to the selfless and untiring efforts and sacrifices of our Sadhus and Sanyasis who had to bear the brunt of those attacks and onslaughts. But we thought and naturally so, that after we had achieved independence we shall not simply be able to preserve our Sanskriti in our own land in its purest form but shall be able to spread it even beyond the physical boundaries of our country. We had naturally thought that our problems will now be simpler and easier inasmuch as we shall be able to mould our Society on the basis of our true Indian culture and traditions but most unfortunately it has not been so and excuse me if I say that our hopes have been belied. After independence we have become more westernised, westernised in our thoughts, westernised in our ideas, westernised in our dress, habits and manners and westernised even in our ways of eating and drinking. According to my humble self, the foreigners, though they were able to conquer us physically for the time being, were never able to subjugate us culturally and anyhow we were able to keep our soul intact and alive. But now, curiously enough, after they have left the land, we are face to face with a cultural defeat at their hands. It is not a fact that this unhappy state of affairs has not attracted the attention of our leaders of thought and the thinking public and though of late the lovers and protagonists of our culture have got seriously active and have started organisations after organisations with the sole objective of spreading and propagating the true knowledge about our Culture. But unfortunately in spite of their best and most serious efforts, they have not been able to touch the fringe of the problem which has assumed really gigantic proportions. There has been another difficulty. Those, who are in a position to give the real lead in the matter are for some reason or other reticent and not very much alive to the urgency of the problem. Hence the great confusion that has arisen about the real picture of our Sanskriti. In our over-enthusiasm and anxiety, we have practically identified our Sanskriti with the few oriental dances and music and make

a show and display of them whenever there is a demand for the knowledge about our culture or Sanskriti from some quarters, foreign or Indian. Here is a question which I pose before our spiritual and cultural leaders and the revered Sanyasis and our learned readers. Is our Sanskriti synonymous with the few Shastriya Ragas and Raginis only or there is something else. After all a Nation's Sanskriti is not to be reflected, only in the way in which its people dance or sing but is reflected, in my humble opinion, in their dress, in their manners and habits and in various other ways. I refrain myself from dilating on this point but would request the learned Speakers of this evening to give us the lead in the matter with a real picture of our Sanskriti which we should have before us. Unfortunately our Govt. has not identified itself with our Bhartiya Sanskriti in its broader form, though its anxiety for the same is discernible in its creating a ministry for cultural affairs, which again is confined to the display and propagation of some oriental dances and music in and out of the country. In this context, the responsibility is on you—ladies and gentlemen, to give a true picture of our Sanskriti to the people and to the Govt. in accordance with our long-established tradition on the pattern of which we are to build our Nation.

I have dealt with this problem a little in detail for which I beg to be excused inasmuch as I personally do feel that the direction in which we are going in this matter is not healthy and desirable for a nation which wants to build itself on the basis of its own culture and heritage which has a great and glorious past. I am personally very grateful to the Sadhus and Sanyasis of Bharat Sevashram Sangha and Ramakrishna Mission who by their untiring efforts have been trying days in and days out to keep before our eyes this great problem and try to point out the ways and means as to how to solve the same. With this object the Sangha a few months back organised and held an ideal Educational Conference under the Presidentship of our Education Minister, Shri K. L. Srimani at this very place to find out ways and means to impart ideal education based on the tenets of our culture to our students in our Schools and Colleges so that they could be brought up on the basis of the real Indian tradition and who could act as the Nation's real ambassadors in this respect. I understand that the Sangha held many such Conferences in different parts of the country in which everyone emphasised the need of imparting religious instructions from the very beginning in our Schools and Colleges. These all go to show how alert and alive our

Sangh is to this burning problem of the day. As a result I am glad to tell you that the attention of our educationists and the thinking people have been focussed on this problem and we are sure to get at the root of the problem and devise ways and means so that we could build our Nation on the lines of our culture. Our student community has been suffering from so many ills but I must tell you that they themselves are not in fault and the fault lies on us who are responsible for their education and moulding their career. After all a boy or a girl is nothing but a product of our ideas which we want to instil into them. I understand the Govt. is also seriously thinking on the problem of imparting some sort of religious or moral instructions. It is high time that we had brought the matter to their attention in all its urgency, so that our students could grow up as real Indians and not a hybrid mixture of oriental and occidental ideas.

This is on our home front. But we as an independent Nation, have our duties to the outside world as well. The modern world is full of problems and we the Indians have got to play our own part in the solution of the same. You have seen how our Hon'ble Prime Minister, Pt. Jawaharlal Nehru has tackled some of these problems in the true Indian style and made Panchsila, a Household word in the world of today. Still hundreds of problems confront us on all sides. The future peace and security of the entire humanity depends upon the proper understanding amongst the nations of the world and solution of the problems that face them.

It is a striking feature of the present age that intellect has expanded beyond measure and physical science has made such stupendous strides that man can today fly in the sky better than birds, move under water faster than fishes, send out his voice and thought-currents to the furthest corners of the Globe within a few seconds and cover enormous distances within a few hours. In this age of jet and atomic energy there are on all sides so many indications of material prosperity and improvement, but who can deny the fact that inspite of all these material advancements, the Humanity is still in the grip of constant fear and mutual distrust and there is no peace in the minds of the people.

It is our responsibility, as true advocates of the great Panchsila doctrine that we must get at the root cause of these ills and remove the same as early as possible. Western scientists, in their mad race for the conquest of the physical powers have ignored and neglected the spiritual

values of life. They have forgotten the basic truth that man differs widely from a beast. They have learnt to forget once again that man is not a mass of flesh and bones, intellect and brain only but is essentially a spirit being made after the image of God and is born to accomplish a greater and more sublime mission in life by transcending the sense-world and reaching the highest pinnacle of spiritual growth. Man is not born, therefore, to satisfy merely his physical cravings but to manifest his divine nature which lies dormant in him.

Man is to conquer both the outer and inner nature and for this he requires the help of science and religion both. The ancient Rishis of India realised this truth and said, *हे विद्वे वेदितव्ये पराच अपराच*. We must acquire both worldly and spiritual knowledge. With the help of the worldly knowledge we are to make our material life happier and prosperous and with the help of spiritual enlightenment we are to make our inner Self free and blissful. Therefore, here in India, science and religion both developed side by side and became supplementary to each other. But in modern world the scientists have been made tools in the hands of the politicians and as such they are being employed to invent such dreadful weapons which could destroy the humanity with all its civilisation within a few minutes. Of course, vigorous efforts are being made to cry halt to these dangerous tendencies but cold war is still going on and Lord knows what is going to happen tomorrow.

The war-ridden masses of the world are again looking to India for redress and remedy of this great evil. Our Govt. is doing its bit to bring a solution. We, too, have got to do our duty in the matter.

Friends, to me it appears—efforts of the political parties on a political plane won't suffice, because all such attempts, however sincere they might be, are sure to be viewed with suspicion and to be treated as mere political stunt. As such they can never root out the germ of the mutual distrust resulting in warring tendencies. The real solution must come through the medium of personalities of spiritual greatness. Emperor Asoke achieved the same thing not by the strength and might of his vast armies but by the spiritual teachings of his vast army of Buddhist monks.

The time has come when we have understood this great historical truth and readjust our schemes and plans. The spiritual brotherhood like the Bharat Sevashram Sangha and the Ramakrishna Mission could help us a

lot in this direction and so far as my knowledge goes the missionaries of these great organisations as honorary ambassadors of the Nation are doing their bit. But they require some encouragement at the hands of the State. The Asoka-chakra has been placed in our National Flag and let us now invite the willing help and co-operation of these selfless Sanyasis of the Sangha and the Mission to achieve our desired mission of establishing real peace in the world. *

* Speech delivered at Bharat Sevasram Sangha.

NATION-BUILDING EDUCATION

SHRI HARISH CHANDRA, I. C. S. (Retd.)

Ex-Judge, Allahabad High Court

I was much impressed by what Shri Jawaharlal Nehru addressing the All India Congress Committee at Hyderabad said the other day about the attitude of mind of many of those who went abroad for technical or specialized training. He said, "Suppose an engineer who goes to America for training comes back as a first class engineer. Now his first reaction in India is that he demands big machines. He says he was used to these machines in America. Here he gets frustrated and says that he cannot work in this backward country". There is much more in what he said than appears at the surface. It is the lack of character and patriotism and the will to serve his fellow country-men not accompanied by a certain amount of vanity that his training abroad has engendered in the young man, that are responsible for this attitude. And that brings us to the question what nation-building education implies.

The greatness of a nation is measured by the culture, enlightenment and character of the individuals forming it. Culture and character are not formed in a day or even in a generation. They are based on a nation's heritage and should conform to it. India has a very ancient and glorious cultural heritage and it is a pity that we of the modern age do not pay sufficient attention to it and are dazzled by the tawdry brilliance, flashiness and tinsel of the West inspite of the efforts made in that direction by the father of the nation Mahatma Gandhi up to the last day of his life. I do not mean that we have nothing to learn from the West. But what is good in the West is not merely to be imitated but has to be digested and assimilated in our own culture. The younger generation in our country should be steeped in our cultural heritage and should be inspired by the spiritual way of life which has been the way of our life throughout the past ages.

Mere scientific progress, the development of new and powerful weapons of destruction and various means of comfort and wealth do not constitute true nation-hood. We have the experience of Germany in recent history and of the Lanka of Ravana in the days gone by. A nation that condemns one of its foremost writers and thinkers whose ideas may not

conform to the accepted ideology of his countrymen, as one guilty of treason and of betraying his people and their cause, cannot be regarded as a nation gifted with true culture, however much it may have advanced on the physical plane.

No doubt, the teaching of scientific, industrial, economic and other subjects essential for the modern way of life is necessary in every country. But a nation can be built only by the attainment of true culture of the body, the mind and the spirit and our modern educational institutions are deplorably deficient in the imparting of education in the real sense of the term.

The culture of a country is sometimes identified with its development in what are known as the fine arts. True culture is something deeper. It consists in the refinement of the character of the individuals constituting a nation. A cultured man is called 'सभ्य' in Sanskrit which, to my mind, indicates that he is in every way fit for society. The equivalent word 'tehzib' in Persian also conveys the idea of a man's correctness of behaviour. A painter, a writer, a singer or a dancer, however great his efficiency in the art may be, will not be a man of culture if he is not a man of character, has no love for his country, has no self-control, and is of intemperate habits. True art is indicative of peacefulness of mind and an understanding of the higher values of life. Bereft of these qualities an artist makes no contribution to the building up of the nation and his art is devoid of all life.

I shall attempt to indicate what culture means by reproducing a few lines from the Uttar Kanda of Tulsidas's great work, the Ramayan. Depicting the conditions that existed in राम राज when Shri Ramchandra sat on the throne of Ayodhya he says—

राम राज बैठे त्रैलोक्या । इरषित भए गए सब सोका ॥
 बयरु न कर काह्न सन कोई । राम प्रताप विषमता खोई ॥
 वरनाथम निज निज धरम निरत वेद पथ लोग ।
 चलहिं सदा पावहिं सुखहिं नहिं भय सोक न रोग ॥
 सब नर करहिं परस्पर प्रीति । चढहिं स्वधर्म निरत श्रुतिनोतो ॥
 चारिउ चरन धर्म जग माहीं । पूरि रहा सपनेहु अध नाहीं ॥
 राम भगति रत नर अरु नारी । सकल परम गति के अधिकारी ॥
 सब निदंभ धर्मरत पुनी । नर अरु नारि चतुर सब गुनी ॥

सब गुनग्य पंडित सब ग्यानी । सब कृतज्ञ नहिं कपट स्यानी ॥
 सब उदार सब पर उपकारी । बिप्र चरन सेवक नर नारी ॥
 एक नारि ब्रतरत सब भारी । ते मन बच क्रम पति अनुहारी ॥
 दंड जतिन्हु कर भेदजहँ नर्तकनृत्य समाज ।
 जतीहु मनहिं सुनिय अस रामचन्द्र के राज ॥

The language is plain and I need not reproduce it in English. These are the qualities which really make a nation. In the Bhagwad Gita true culture which is referred to as *दैवी सम्पद* or godly qualities as opposed to *असुरी सम्पद* or satanic qualities is described thus—

गीता अध्याय १६

अभयं सत्त्व संशुद्धिं ज्ञान योग व्यवस्थितिः ।
 दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥
 अहिंसा सत्यमक्रोध स्त्यागः शान्तिरपै शुनम् ।
 दया भूतेष्व लोलुप्त्वं मार्दवं क्षीरचापलम् ॥ २ ॥
 तेजः क्षमा धृतिः शौचम द्रोहो नातिमानिता ।
 भवन्ति संपदं दैवी मभिजातस्य भारत ॥ ३ ॥

“Fearlessness, purity, steadfastness in knowledge, charity, self-control, sacrifice, reading of good books, austerity and liberal mindedness ;

Non-violence, truth, non-anger, renunciation, peace, avoidance of back-biting, sympathy towards all, uncoveteousness, softness, shyness and steadiness ;

Energy, forgiveness, patience, cleanliness, non-enmity and lack of vanity. These constitute the qualities of one born with godly virtues.”

Character and culture necessarily have their foundation in religion and without a proper religious training it is not possible to expect our youngmen to grow in the cultural heritage of our country and build the nation. But in the way of achieving this object we are met with numerous difficulties. An article of our Constitution states that religious instruction cannot be imparted in Government institutions. But religious instruction does not necessarily mean the teaching of any sectarian religion. All religions enjoin the same fundamental principles and our Constitution should not be a bar to the inculcation of such teaching among our young men. However, even if there is no legal bar to the imparting of such education in Government institutions (the constitution permits the impart-

ing of religious instruction with the specific permission of the guardian in aided institutions), the task before us is a stupendous one. Years of foreign rule and the conditions that prevailed during the last war and have existed since have resulted in a great deterioration in the character of our countrymen and it would not be easy to find many teachers who by their own personal example as well as by instruction in the class room and outside it, would be able to build the character of our young men in the right way. But a beginning must be made without loss of time if further deterioration in our national character is to be prevented. For this purpose my humble suggestion is that apart from other methods that may be adopted to improve the present state of affairs, a few model institutions should be established scattered all over the country equipped with specially selected teachers of the right type. Admissions to such institutions should also be on a selective basis and our psychological bureaus or other agencies both religious and secular should provide themselves with an adequate machinery for selecting the right type of teachers and pupils for such institutions. The courses of study in these institutions should also be of the type best suited for the purpose in view. The idea should be to place less emphasis on the mere accumulation of knowledge or the learning of certain arts or crafts and more on the culture of the body, mind and spirit. Our Sanyasi friends who are already doing a great deal in that direction will naturally be of the greatest help in the formulation of such a scheme.

To sum up, nation-building education should be closely linked to our cultural heritage and whatever branch of knowledge our young men and women may seek to acquire they must have the means of acquiring at the same time true culture, of building up character and of growing into men and women sound in body, mind and spirit. To that end we must establish a number of institutions where young men may be assured of the right type of training and education so that they may serve as a leaven in raising the general level of culture and character in the country and be fit to man a growing number of such institutions for the ultimate good of the whole country.

EDUCATION FOR WOMEN

SRIMATI PERIN MEHTA

Principal, Women's College, Jamshedpur

In the first place it is absolutely essential that after school, girls should undergo at least four years of College education, not so much for the subjects as such are taught at the university standard, as much for the sake of mental development and for an intelligent adaptability to life. We in India, continue to cherish old ideas and are inclined to limit ourselves to the history of local dynasties. Who can chase away the will-o-the-wisp of Indian nationhood, but the educated mother. I do believe that the hand that rocks the cradle rules the world and it would be a wise Government who would realise that it is more profitable to build more schools and colleges for women than jails for men. Motherhood is the aim of every woman,—or almost every woman, but getting babies is not motherhood, feeding the child is not motherhood. That even the cattle do. But we not being cattle, the human mother has to be different. A mother, is someone whom God appoints because He cannot be everywhere,—someone who watches and tends carefully the physical and more important, the mental growth of her children ; one who sees that her children develop as few problems as possible,—problems of infancy,—problems of adolescence, frustrations, repressions, complexes. For this complicated job a woman needs the strength of education, which means a mental and spiritual development. I don't deny that experience may teach, but experience is a hard and cruel school.

Why I insist on a College education is because at the school level the girls are far too immatured and cannot grasp at the profundity of what is being taught. However good a teacher may be if the student cannot absorb what is being taught, the teacher cannot do much. At the College stage the girls are physically mature and mentally on the verge of maturity. Thus the material is ready in the first year of College life,—ready for education proper. Thus our Colleges for women are carrying a great and serious responsibility,—the responsibility of whole generations to come ; the responsibility of producing intelligent women with a grip on life. It is not what they learn that matters really, as much as how they learn it. Modern life is not a life of simplicity but of multiplicity and it leads not to unification but to fragmentation. Women in India do not obtain the same advantages and opportunities that men generally do.

Take the average man,—he goes out of his home most of the day, to his work. It may be hard work, but without a doubt his mental scope is widened and his outlook is more tolerant than that of the average woman who is more concerned with the smallnesses of life for the simple reason that without an intellectual realization the mental level keeps retarding or remains stagnant. At most times such realization never comes and at the end of life is left a disillusioned, disappointed woman with a martyr-like attitude towards life in general. An educated woman has every chance of a realization, the deep and true facts that happiness or wisdom can be attained mainly through achievement and cannot be measured by the number of things we own, or by the length of life, or by the standard of living or by the power we acquire over our fellow-beings.

Now coming to Colleges for Women it is a very very wrong idea that such Colleges encourage segregation. In the first place it is intensely necessary that we be on guard against two opposing but prevailing errors concerning the human mind. Unless we get rid of the two beliefs that the human mind is unchangeable or that it is easily changed, a number of sociological errors will be perpetually corrupting our minds. There cannot exist a complete concept of a sociological fact unless all the essential factors are presented to the thought. India has awakened to the fact that its women must be educated but the sociological trend in India has not undergone a complete change and as I affirm again and again that we must not commit the error of believing that people change easily. Hence Colleges for Women are a necessity and an indispensable item in the set-up of our country. There is no need for women to be by-passed just because the social order has not undergone a change in proportion to the yearning for education. Educational Institutions are true to the spirit of education only when they are built to cater to the human mind, to raise and help human beings from the confused blending of contraries and to escape from the prison of their ego. The cardinal doctrine of educational institutions must be to uphold the right of every human soul to enter unhindered into the full spiritual heritage of the human race. Women also are human beings with the same sensitive souls as men. Why should they be deprived of their rights? I have found a wealth of talent in Indian womanhood,—potential abilities that need awakening with education. As the Principal of the Women's College here I have had the fortune to study the mental set-up of the women students as well as their

social background. Firstly I had to battle against public opinion and the constant comment,—at the beginning, mind you,—was, "How can a Women's College ever exist in an Industrial town" or "Girls don't want to study. They only wish to get married." In fact my good friends at Jamshedpur were most sceptical at my foolhardy venture and sat back with smug smiles waiting for the fall. It did not come and I am sorry I have disappointed a number of prophecies. I am determined to go on with my educational programme for our girls, whatever the obstacles or difficulties or anxieties. Our women must be made capable of facing life at all angles, pleasure as well as sorrow, poverty as well as wealth. They must learn to make themselves useful to those around them, serve their community and help the nation by bringing up their children to be worthy citizens. All this can be achieved only with education at the University standard. But the education must be such as to turn out human beings, not machines. Humanism is a matter of life, not of just living. The true spirit of education is to lead a student to rise above herself and not above somebody else. This trend of education will never involve a domestic revolution or a re-arrangement of the social system or a new scale of moral values. These girls who have been emancipated will in the future emancipate others, in one form or the other.

And now with due respect to our Government who, I know is trying its level best to organise the education of our country, I would like to make a few humble comments. First of all is the language problem which hangs on the head of our students like the sword of Damocles. I affirm and insist that India must have a mother-tongue but with our diverse and variegated population we have to go about it slowly,—very, very slowly. Hindi, which is called our mother-tongue, should be started as a language and a medium of instruction from the very first class at school and that batch and the subsequent batches of students would find no difficulty whatever with the language. To disturb students in between is not only unacademic in quality, but a sharp discouragement to education. It is also unfair to teachers and professors who have been long at their jobs. How can they, who have taught or lectured in their regional language or in English suddenly switch on to a language with which they are hardly acquainted. It not only creates an apprehensive situation but a bitter feeling against a language which is to be or is our mother-tongue.

Another glaring error is the number of subjects taught superficially.

The teachers of to-day go on repeating those facts, annoy the students with constant questions and repeat the same things over and over again. Certain subjects are specified by the University and to acquire a degree one has to follow them and answer standard questions at the examinations. Nobody tries to find out a student's natural inclinations and the students are forced to pretend to like their studies. What is forced down on the students is wrong and what is expected of the students is wrong also. As a result the students hide their favourite readings, hate their teachers, are exasperated at the difficulty of their subjects, and do not know what good they do them. Although they go through the regular course of instruction they are quick to leave it when they are through. This is the reason for the failure of education to-day. We have conferences, convocations, educational missions and we all talk a lot,—as I am doing now—about progress and changes in education. But we have neither progressed nor changed. We are blundering through a forest of errors and the victims of these errors are our children. These children are a perplexed, problem-ridden community. We accuse them, shout at them, in newspapers, over the air, at public meetings that they are indisciplined, unmanageable and shallow. They are nothing more than bewildered children trying to grope out of the thick forest of mistakes of adults who are forcing on them moral, mental and physical education of their own days forgetting that to-day's youth is growing up under different circumstances. Subjects should be fewer, wider and deeper. A stress must be placed on a liberal education so that students do not consider education only with an eye to a job just as a sick man takes bitter medicine not because he likes it but with the purpose of getting well. We must first prepare the students before pouncing complicated subjects on their unsuspecting minds ; and more important, the different subjects must be taught in proper sequence. These reforms, in my humble opinion, would improve our educational system vastly, and we would have more organized student community. A piece of jade cannot become an object of art without chiselling and a man cannot come to know the moral law without education. In ancient China, the kings in offering sacrifices always began with worshipping the Gods of the rivers, before worshipping the Gods of the seas. A distinction was made between the source and the outlet and to know this distinction is to know how to attend to the essentials.

"THAT EVER IN YOUR LIFE AND CONVERSATION YOU PROVE WORTHY OF THE SAME"

SHRI KHAGENDRA NATH SEN

Principal, Asutosh College, Calcutta

The Convocation of the University is always a great event in the life of the new graduate. It marks the end of a chapter and the beginning of a new, the passport to an adventurous journey. In the American Universities, it is known as the Commencement.

The Convocation itself is an exciting and colourful ceremony. On a raised and decorated platform, or dais, sit, in their majestic thrones, the Chancellor (or the President), the Vice-Chancellor (or the Rector) accompanied by the members of the University Senate (or the Court), the Faculty and the Dons. In front of them sit the invited guests, all of whom occupy positions of great responsibility and authority in the academic world or in other spheres of life, the alumni, and the new graduates dressed appropriately for the occasion. On the bright faces of the latter are writ, in lines of hope and anticipation, the story of a nation's future.

And, then, there is the final and solemn exhortation : "I admit you to the degree.....and charge you that ever in your life and conversation you prove worthy of the same". The young graduate bows in acknowledgment and then passes out..... in the wide, wide world,—a world, cold and unsympathetic, forbidding and menacing. The struggle for existence has begun.

What is the degree worth—that the graduate, fresh from the University, ever in his life and conversation should prove worthy of the same? Is the worth to be measured simply in terms of academic achievements or honours? Or is there something deeper, something wider, in the connotation of that word?

Invariably, one's mind wanders back to the days of ancient India, to recall the exhortations of the *Guru*, the Preceptor, to the young *Brahmacharin*, as the latter, on completion of his studies, prepared to leave the Ashram. The difference is obvious. The Guru was much more specific, much more direct, in his exhortation to the new "graduate". It was not merely a vague citation but a series of "precepts" intended to inculcate

and perpetuate certain values of life so dear to Indian thought and culture, so elevating in their moral and spiritual appeal. To live up to those values or ideals was itself a difficult task but it was recognised as the ultimate fulfilment of the purpose of the education that the disciple had received at the hands of the *Guru*. It was a real initiation into the social life which awaited him on completion of his formal studies.

The exhortation is to be found in detail in the *Taittiriya* Upanishad. Here is a free translation of the relevant portions of the exhortation :

"Speak the truth. Practise the virtues. Do not neglect the study of the *Shastras*.

"Do not deviate from the truth. Do not deviate from *dharma*. Do not deviate from what is good.

"Do not be indifferent towards the attainment of greatness. Do not be indifferent towards the study of the *Vedas* and professing the same. Do not be indifferent to your duty to your gods and your ancestors.

"Regard your father, your mother, your *Acharya* (preceptor) and your guest as divine beings.

"Do only such work as do not attract any blame ; do not do any other (that is, any work that is condemnable). Whatever is to our good falls within the sphere of your duties ; nothing else (that is, anything that causes harm to people).

"If you come across your superiors, serve them so that they may relax (after their hard work).

"Give with respectful consideration. Do not give in a spirit of condescension. Give wisely. Give in a spirit of humility.

"If you are in doubt about your duty or propriety, follow those (Brahmins) who have reached a maturity of judgment, who are simple-minded (that is, not crooked disposition) and who follow the paths of virtue....

"This is my command. This is my advice. This is the substance of the *Vedas*. This is the Rule. This is your Duty. All this you should follow in the manner indicated."

The young pupil had to take these vows and after offering suitable *dakshina* (fees) to the preceptor left him to enter the next stage of his life known as the *Garhasthy*.

Today, education has become much more broadbased, especially in the junior stages. But while we speak of over-crowding at the University

stage, we are reminded of the thousands of students who flocked to the Universities of ancient India for higher education in the arts, sciences and languages. Take Taxila for instance. Students from far and near flocked to this University, the existence of which could be traced even in the fifth century B. C., Excavations near Rawalpindi have revealed the extensive campus of this University, occupying an area of more than 12 square miles. Or take Nalanda, seven miles north of Rajgir, at present in Bihar. This University was probably established between the fifth and the first century B. C., and it is known to have flourished till the end of the twelfth (or even in the thirteenth?) century. At one time, about 10,000 students lived and studied here; the campus consisted of a huge quadrangle with beautiful gardens and six palatial buildings to accommodate the students. The Library was housed in a nine-storied building. What is more interesting is that these 10,000 students had to earn their admission to the University by passing a stiff test at which not more than 20 per cent of the applicants passed. Tuition was, however, free and every student used to be provided with a living room and a study room. The King bore all the expenses. We have also the example of the Vikramshila Mahavihara (University) near Bhagalpur. In this Vihara, 8000 students could sit together to listen to the Acharya. There were 109 teachers which included Deepankar Srijnan Atish among others. Here also there was a very stiff admission test. Not to speak of these ancient Universities, even a little more than a hundred years ago, more than 10,000 students studied in Nabadwip (West Bengal) alone. Here also there were no tuition fees, the preceptor providing even food and shelter to their pupils. These preceptors were the living embodiments of high thinking and plain living, the ideal of the Vedic days. Even their wives were quite happy and content with a pair of conch-shell bangles and a red-bordered *Sari*.

Those days are gone, never, perhaps, to return. But they have certainly left behind a rich legacy of noble ideals and high endeavour which we can ignore only at our peril. We have already strayed far from these ideals but it is never too late to make an honest attempt to retrieve the lost ground if we can.

I am not speaking of the external trappings of education, such as magnificent buildings with the latest gadgets. In fact, some of the ancient Universities excelled in the magnificence of their buildings and the beauty of their campus. I have already referred to Taxila and Nalanda.

The architectural achievements of the builders of these Universities have evoked awe and admiration. But a University is chiefly the creation of its scholars, of its students and teachers. Those were days of great distances. Transport was difficult. Yet the fame of these Universities travelled far and wide and there were many foreign scholars studying at these Universities. The eagerness with which learning was sought was evident not only in the colossal number of the students who were fortunate to sit at the feet of the renowned teachers but also in the fact that these were, in reality, only a small proportion of the number that sought admission to these Universities but failed in the qualifying test. Some of these Universities were well-known seats of learning as long ago as the fifth or sixth century before Christ. Even before that, the great seers of ancient India had been preaching the highest thoughts and the most sublime truths to the world, and their disciples carried forward the great tradition. Learning received a great impetus under the inspiration of Buddhism and the generous support of the State. The tradition, as we now know, was not confined merely to India but travelled far beyond her frontiers.

I have already quoted from the Guru's parting message to his disciple, from the Taittiriya Upanishad. His message was a charter of duties and obligations which the student must follow to be worthy of the discipline that he had received at the hands of his *guru*. There are two things to be noticed in this connection. One is the high moral tone of the message. It is permissible to assume that this high tone also informed the teachings of the Guru to whom his pupils were like children. He shared his meals and his home with them and his own life was an example to the young *Brahmacharin*. The teacher lived a dedicated life. So did the student while under his care. The second point to notice is that education was carried on in an atmosphere of piety and religious fervour. Temples and Viharas abounded in the areas where these Universities were situated, many of them being within the campus itself. In Nalanda, it is said, there were 10,000 Buddhist monks. The Tibetans built their *Samgharams* after the model of the Vikramshila Mahavihara. The atmosphere pervading these seats of learning was thus one of dedicated life. If education is the manifestation of the perfection already in man, as Swami Vivekananda truly said, these ancient Universities of India had gone nearest to the realisation of this ideal.

With these points in view, we may have a look again at what

modern India is doing. We ask our young graduates to be "worthy" of the degree that has been conferred upon them without indicating the measure of that worth. What we actually see is that the Convocation itself is losing its seriousness, its serenity, with the younger generation. The only worth that seems to have caught the fancy of our educational institutions is that of material considerations. Hence the scramble for a degree, the passport for a job. There is no spiritual foundation for the education that our young people are receiving to-day. No one ever calls them to a sense of their duties and obligations to the society as a part of the educational process. On the other hand there is much clamour for "rights". It is seldom realised that if everyone does one's duty, there is no question of rights. Duty, therefore, comes first. And in the highest fulfilment of a man's mission in life, duty comes first, second and always.

The Convocation of a University worth its name should be the final stage in the invocation of the spirit of man as it unfolds itself in the companionship of the dedicated teacher and his devoted pupil as he comes out of the temple of learning to enter into the temple of service.

NEED FOR MORAL AND SPIRITUAL EDUCATION

DR. B. P. KEDIA

India is a land of 'Rishis'. Its civilisation is the oldest and while many countries in the past were in the most primitive conditions India had reached the summit of civilisation. She flourished in art, literature and science and her trade embraced the whole world known in those days. Indian ships carried her industrial products to the countries of Europe. In fact it was her wealth and richness that attracted the attention of the foreigners. People from all parts of Europe came to India as traders and then became conquerors. The accounts of the Greek and Persian writers describe in detail the wealth of this country. Gold, diamonds and rubies were found in decorating houses and buildings, temples and palaces. The Universities of India were famous and it is a historical fact that students from distant countries used to come to this country for higher education. India was thus mighty and great and yet with all this material prosperity she was great spiritually too. The sublime and lofty thoughts of the Upanishads are a testimony to her spiritual greatness. "In the whole world there is no religion or philosophy so sublime and elevating as the Vedanta (Upanishads)" says the great Western Philosopher Schopenhauer. He further goes on to say "this Vedanta has been the solace of my life, and it will be the solace of my death". Max Muller has endorsed the opinion of Schopenhauer. He says "I am neither ashamed, nor afraid to say that I share his (Schopenhauer's) enthusiasm for Vedanta and feel indebted to it for much that has been helpful to me in my passage through life". Victor Cousin, the famous historian of Philosophy in France says "There can be no denying that the ancient Hindus possessed the knowledge of the true God. Their philosophy, their thought is so sublime, so elevating, so accurate and true, that any comparison with the writings of the Europeans appears like a Promethean fire stolen from heaven as in the presence of the full glow of the noon day sun". Schlegel says that in comparison with the Hindu thought the highest stretches of European philosophy appear like dwarfish pigmies in the presence of grand Majestic Titans. Such is the glory of the wisdom of our Rishis. Our ancients believed in a balancing of spiritual wisdom and action. Both wisdom and action like

the two wings of a bird are necessary for success in life says the great Vashistha in Yoga Vashistha. As a matter of fact, the whole teaching of the Vedas advise us to acquire spiritual Wisdom and work guided by that wisdom. The great sages and prophets of India have followed this path and therefore could achieve tremendous success in their lives. Even in our times, we have seen how Swami Vivekananda inspired by this spiritual wisdom could thunder in America and Europe at a time when India was in political slavery and Indians were hated and were insulted in all countries of the West. We have seen again how following the teachings of the 'Gita' and acquiring the Divine Wisdom, Mahatma Gandhi could discover the method of Satyagraha—a method unique in the political history of the world and by wielding this spiritual weapon could wrest freedom for his country and liquidate the mighty British Empire.

It can be proved by a study of the Indian History that whenever there was spiritual decay, the country suffered, sometimes, in spite of material progress. We read in the Ramayana that Ravana was materially very powerful, he had all the forces of nature under his control and his kingdom Lanka was very happy and prosperous and yet he became the cause of destruction and ruin of his people. Similarly we find in the Mahabharata that Duryodhan was a mighty king, he possessed vast wealth and power. He had a strong army with very competent generals like Bhishma, Dronacharya, Karna etc., and yet he plunged the country into a great fratricidal war which brought vast destruction of human lives and property. What was the cause? Spiritual decay. These men although great materially were small hearted. They believed in personal glory and sense gratification only. They would not hesitate in oppressing people if it served their personal ends. Personal pride and vanity and sensual pleasure appears to be the aim of their life. Gita has called such people Asuras and they always lead to destruction.

In the historic age we find the country happy and prosperous when men like Ashoka, Harshabardhan, Chandragupta were the rulers. When Alexander the Great, the man who had established a vast empire in Europe, invaded this country he was resisted by a small ruler Porus at the gates of India and although Porus was defeated, Alexander's army was so much crushed that he did not have the courage to proceed any further and was forced to retreat and history tells us that he died on the way,

perhaps the shock of this stubborn resistance was too great for him. This was the spirit shown by the people. Let us now compare the spirit of the people when the plunderer Mohammed Gajunvi attacked and plundered the temple of Thaneswar and massacred thousands of people. Plunderer Gajunvi could be no match to Alexander and yet he could not be resisted. What is the reason? Read the difference in character of the people. The brave self-reliant people imbued with the Vedantic Spirit of Sacrifice were found no more. Instead we find people praying to the deity of the temple for help and protection.

We find the position worse in later history. We find men like Jaychand who will betray his country's freedom just for his personal rivalry. Was Mohammed Gori more powerful than Prithwiraj? No, never, and yet he conquered and entered India due to the betrayal of Jaychand. Jaychand is a symbol of spiritual degradation of the people. India at this time of history, it appears, had lost its spiritual heritage. The true spirit of Religion was lost. The truth of Vedanta that was continuing from the age of the Vedic Rishis down to the age of Krishna was lost. Gone was the spirit of the Karmayogin. Various dogmas, castes and creeds replaced the Dharma of Vasistha and Yaguyavathya. People were divided amongst themselves in the name of caste, creed, sects and clans. National unity was lost completely. Sanatan Dharma as propounded by the Rishis and based on the philosophy of Vedanta was replaced by pseudo-religions believing in dogmas, imaginary gods and goddesses, even ghosts and goblins. Instead of believing in his divine nature and the essential unity of mankind, man began to be afraid of his own shadow. This spiritual degradation brought in its wake the forces of national disintegration and gradually the country succumbed to the forces of darkness. National liberty was lost and the country for the first time came under domination of the foreigner. The lamp of spirituality became dim but could not be extinguished. Indian culture and civilisation came under alien influences but could not be overpowered. Saints like Kabir, Nanak, Soor, Tulsi and Meera kept the lamp alight although yet dim, until we come to that great saint of Maharastra Samarth Guru Ramdas who revived the spirit of the Gita and produced his worthy disciple Shivaji. Dasbodh is a wonderful testimony of the spirit aroused by Ramdas and Shivaji is a symbolic expression of the renaissance in that part of the country. Ramdas-Shivaji was a mighty force that shook

the foundations of the great Moghul Empire but could not become a national force and the country continued to remain under foreign domination steeped in ignorance. As a result of continued foreign domination the spiritual degeneration was followed by material degradation. Forces of darkness gained further momentum and the country became a prey to successive attacks by foreign invaders, culminating in the establishment of the British rule. This period of the Indian history is perhaps the darkest. There was abject slavery, misery and poverty. Sections of people mutinied and revolted from time to time but these attempts could not generate a mass force as there was no spiritual awakening of the people. The masses continued to be in ignorance and poverty and surrendered themselves to fate. The study of Vedanta was confined to a few Sanskrit scholars and sadhus living in forests, who had no mass contact. The people lived in religious superstitions, dogmas and rituals only. It was Raja Rammohan Roy in Bengal and Swami Dayanand in the North that forced people for the first time to come out of these religious hovels and think as free men in the religious world but it was left to Swami Vivekananda to awaken the spirit of man. It was really this great man—as great as Shankar—who awakened the conscience of India. He gave the clarion call of Vedanta and once again the Voice of the Rishis began to resound far and wide, not only in this country but even beyond its frontiers. He preached for the first time after centuries to the people that man was not the physical body but the spirit within; he was, therefore, not to be afraid of anything in this world. He revived the Vedantic Karmayoga. He was followed by Swami Ramtirth in the Punjab and the Indian firmament began to reverberate with the Upanishadic Songs. The spiritual awakening caused by Vivekananda was echoed by Lokamanya Tilak, Sri Aurobindo and Mahatma Gandhi who were also in active politics, the latter applied spiritual truths to politics and thereby turned the weak and emasculated people of this country to a brave and courageous people ready to fight and face the bullets of the alien rulers even while themselves remaining non-violent. There could not be a greater example of spiritual awakening and the spirit of Vedanta in practice. And what was the result. India is today a strong, united, free and progressive country commanding respect of all nations in the world.

I have tried to show in the above few lines how spiritual forces work

in shaping the destiny of a nation. It is necessary now to preserve the forces which brought our emancipation. We are following the path of the West for material progress, and rightly so, for it has to be admitted that the Western countries have achieved tremendous success in the exploits of physical science. We cannot afford to lag behind. Physical needs and requirements have to be satisfied but let us not in this pursuit forget our spiritual heritage. Material progress without the refinement of the mind makes Satan—an Asur of a man. It is therefore necessary that we do not give up the roots of our culture and civilisation. The foundation of Indian thought coming from ages is the Vedanta philosophy the essence of which is that man is essentially the spirit and it is the same one spirit which is manifesting in the Universe. The aim of life should be to realise this truth as otherwise man cannot be free from egoism and egoism again is the cause of selfishness, narrowism, pride, vanity, lust and all other debasing and degrading vices. Man can be broadminded, catholic and liberal and feels for humanity only when consciously or unconsciously he realises this truth. Our ancient Rishis found that in order to achieve this realisation one has to lead a life of discipline and self-control. Without self-control the ship of life will be carried by the winds of passions. There can be no concentrated efforts in such a situation. It is therefore necessary to establish balance of mind. This leads us to the question of morality. Without a good moral life, balance of mind is impossible and without a strong and balanced mind there can be no determination and power of will. It is therefore necessary that those of us who are in high positions either in government, business or professions, lead a good moral life.

Balance of mind cannot be attained without a serious effort. It requires *Sadhana*. The foundation has to be laid down from an early age. Without a good foundation no structure can be erected. Similarly, without a good moral foundation spiritual life is not possible and the earlier it starts the better. It is therefore necessary that moral education is imparted to our boys and girls from the school-age. The impressions made on mind during childhood are stronger than those at advanced age. Great men like Shankaracharya, Vivekananda, Ramtirth and Pranavananda started a good moral and spiritual life at a very early age.

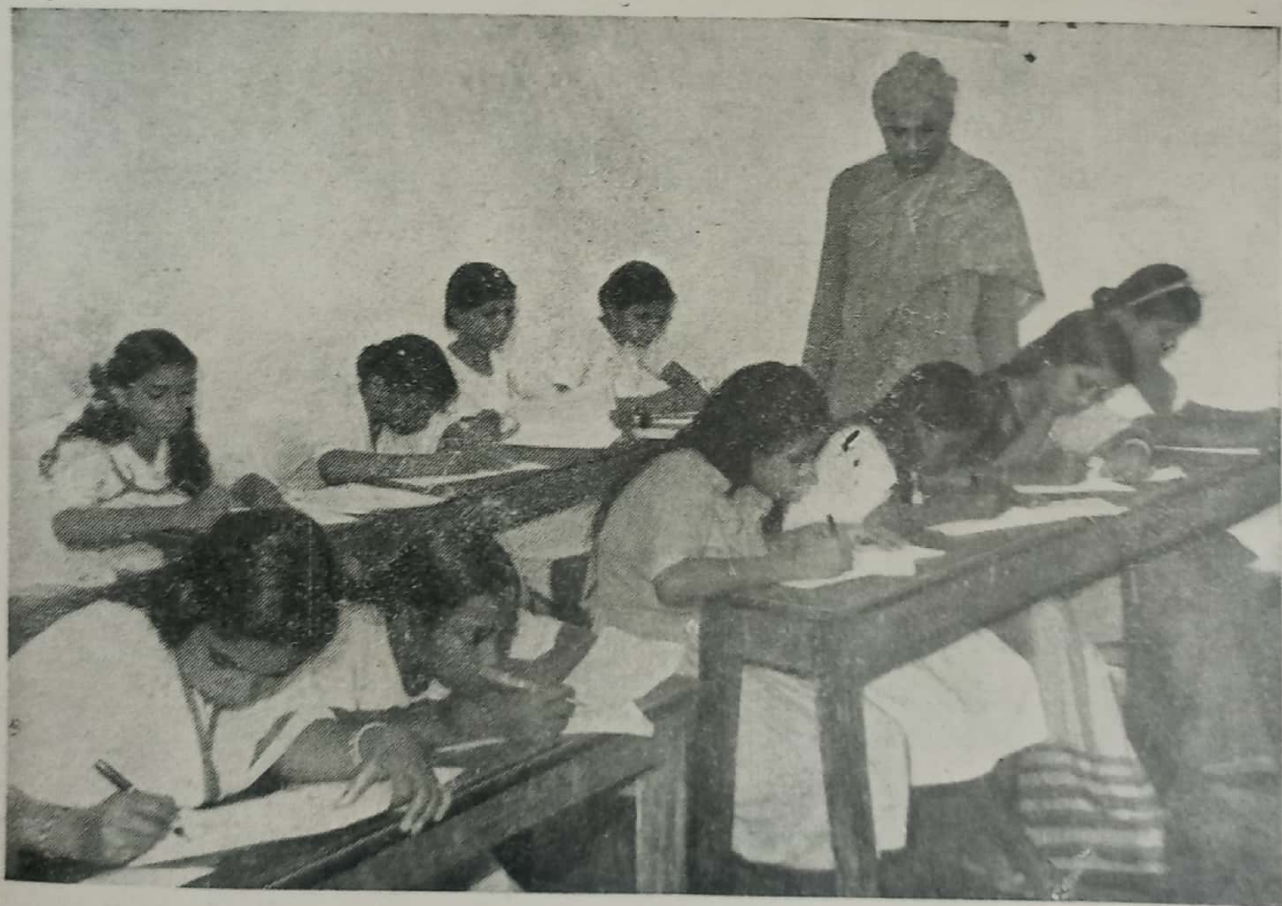
Some people say that since we have a Secular State we should not have religious education in our Schools and Colleges. But, they make a mistake when they think that morality and religion are the same. I agree

that in a country having multiple religions the Public Schools should not allow teaching of institutional religions but this should not mean that moral and spiritual education should also not be imparted. Without self-control and discipline, no progress is possible.

If we want our children to be good citizens it is absolutely necessary that they should be taught the moral and spiritual values of life.



Even the Muslim students appeared before the Sanayasi-Examiner for Scriptural Examination.



Scriptural Examinations :—The students from different parts of West Bengal have assembled to appear in Scriptural Examinations held every year under the auspices of the Sangha.



Pranabnagar, Garia (24 Parganas) Vidyarthi Bhavan of the Sangha.

- (1) The students taking their compulsory Physical Exercises,
- (2) Practising Yogic Asana,
- (3) Attending in Moral Classes.

STUDENTS AND INDISCIPLINE

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Love, respect and veneration for his teacher has been in the life-blood of every Indian student. He has been brought up in the Indian culture which has elevated the teacher or the preceptor to a divine state. Everyone is familiar with the ancient teaching आचार्य देवोभव as well as

गुरुर्वक्षा गुरुर्विष्णु गुरुदेवो महेश्वरः ।

गुरु साक्षात् परब्रह्म तस्मै श्री गुरवे नमः ॥

In spite of this heritage of the Indian students, if he is alleged to go to the contrary and behave in an indisciplined manner, there must be some serious reasons which must be eating into the vitals of our social, political and educational systems. There is no doubt that frequent bursts of indiscipline on the part of the students have occurred in various parts of India. There is no gainsaying the fact that this malady does exist, though it must be granted at the same time that it varies with localities in different parts of India. Without being partial to the student community of any locality I must admit that it does not exist to much extent in Gujarat, Maharashtra and Madras States, as compared with various parts of North and Eastern India. During my experience as a teacher for the last forty years, I can recollect only one serious instance of indiscipline among the students of Gujarat in 1956, when the question of the creation of the state of Maha-Gujarat was reversed, after high hopes for it were raised by political leaders. Naturally the mind of the students was agitated, and in the absence of a suitable and proper explanation and guidance by the leaders, the peaceful agitation took such an unprecedented violent turn, that they were not prepared to listen to their parents, teachers, professors and respectable political, social and educational leaders including even the Prime Minister, Pandit Jawaharlal Nehru for certain time. Here we see that the main cause was political, but left to themselves they are quite peaceful and well-behaved.

This single incident is a sufficient proof to show the danger-spots, and, therefore, it becomes the bounden duty of the parents, the society, political leaders, the Government and the educational institutions to

maintain the sacred cause of discipline among the students and not indulge in recriminations of laying the fault at one another to shirk the responsibility when indiscipline takes place. If the root causes of the abnormal behaviour on the part of the students are studied seriously, ways and means can be suggested or thought out to nip the mischief in the bud. It is necessary for this purpose to study the conditions under which the students of to-day live at home, in society and at schools and colleges and make sincere attempts to improve them if they are found to be inadequate and unsatisfactory.

We must not lose sight of the fact that the world has changed considerably during the last fifty years. In fact, every thing has changed ; and if nothing is static, why should the student not change ? If then the old order changes yielding place to new, due to divine dispensation, the elders as well as those who have love and sympathy for the cause of students should give them authoritative guidance. Although the young generation of to-day does not submit to the dictates of authority as meekly as the generations of the past, he is not unresponsive if handled with tact, sincerity, devotion and commiseration. You cannot expect a student of to-day to approach his elders or mentors in the spirit in which Arjun went to Lord Krishna :

शिस्यस्तेऽहं शोधिमाम् त्वां प्रपन्नम्

This attitude is rare. Even though Arjun was an apt pupil, Lord Krishna, after explaining to him the whole gospel of Gita which is an epitome of ethics and moral behaviour for every pupil and searcher of truth even to-day, said,

इति ते ज्ञानमाख्यातं गुह्यात्गुह्यतरं मया ।

विमृशैतदश्रद्धेन यथेच्छसि तथा कुरु ॥

Lord Krishna did not expect an abject surrender of Arjun's individuality and self-respect while accepting his discipleship. This is an object-lesson to every elder, teacher, leader and ruler.

The attitude of the society towards the student is, therefore, as important as the attitude of the student towards the society. The impact of two world wars, age of Science and technology, radios, cinemas etc. produced great changes in the society. The ancient social structure has mostly crumbled with no new adequate replacement. The students are feeling a void and are moving as if in an empty space. They are thus

feeling frustrated, and a lack of security stares them in every direction. Students want to play their part in the development of New India, they are eager to raise her standard of living, to eradicate illiteracy, to drive away want and hunger first from their own doors, and afterwards from those of others. But they feel that they are sailing in a rudderless ship, at the mercy of any ill or good wind that is blowing. It is here that they want to be guided by the elders and leaders of society and educational institutions. This is an age of Democracy, where everyone has got the right of freedom to express his own opinion. The student wants that right, and if he suspects that, that right is denied to him, the rebellious spirit in him asserts itself, and he is dubbed as indisciplined. This is the great insult hurled at him, and he is bound to resist it. It is here that tact and resourcefulness are demanded of the authority, whatever it may be. The student will bow to the right authority and will be led voluntarily in proper channels.

The unemployment problem among the educated had damped his spirits to show his best in the direction of education. Since independence many new jobs have been open for the right type of educated young men, and they should be given proper guidance to choose their careers according to their abilities. Most of the young men take to science, as some have got dazzling prizes in medicine, engineering, science and technology, but there are enough attractive openings in Arts, and Law, Economics and Administrative Services. The teachers, professors and principals who guide them in the selection of careers must be men of great learning, wide sympathy, high character, and plenty of humanity. They should remain in constant touch with the students in lecture rooms, laboratories, play-grounds as well as outside. Students will be very willing to be led and dominated by such teachers. The parents and guardians should not feel that their duties to their wards were over by providing them with enough money for books and tuition fees, but as their guardians must try to keep a watch on their sons and daughters during their leisure time from schools and colleges. Their responsibilities must not begin and end with sending them to schools and colleges. The language problem as a medium of instruction and examination has added to their difficulties and frustration, and no clear-cut lead has been given by the Central or State Governments, Universities and educationists. This is the most urgent problem not only for them but for the whole

nation as it is intimately linked with so many other problems like national integration, efficient University education, international intercourse, spread of technical education in the country, industrialisation, and development of regional languages and cultures.

Education is meant for the harmonious development of all the faculties of man. It should develop not only his intellect but heart, soul and emotions. It should fit him with proper training for building his character as well as the means of earning his bread and butter. In fact, it should make him a whole and perfect man, and a noble citizen of the country. This is possible only when proper doses of Science and humanity, material and moral teachings mixed in the educational system which he receives. A single system of training will develop his lop-sidedness, and make him unable to face the crises in his life. Difficulties are bound to come his way, and he should be so trained up that he will be able to face the challenges of life squarely and boldly. A student who is being trained in such a way will have no time to think of indiscipline much less to indulge in indiscipline either individually or collectively, even on occasions of grave grievances, because he will think before he acts. Having given my humble views which can render student immune from indiscipline voluntarily or involuntarily on occasions of proper or improper provocations, I wish to request my political friends of all parties and denominations to keep their hands off from students. They have been sufficiently exploited in the past to suit their own objectives, with the result that the students have greatly suffered. By this I do not mean that students should not study politics and political events. They should or must study them but as long as they are students their chief loyalty must remain to their studies, but they must not dabble in politics. They must prepare themselves with proper political studies to play their roles in the governance of the country when proper opportunities come their way later on, but not during their days of student life. A great responsibility rests on our elders in every walk of life. Young minds are sensitive, impressive and imitative ; whatever the elders do, youngsters follow without any hesitation, let or hindrance. To quote Bhagwat Gita again :—

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥

STUDENTS AND INDISCIPLINE

Therefore, they must be very careful in their thoughts, words and deeds. Unfortunately we see very unseemly behaviour on the part of the leaders of the Society, in offices of administration and business, legislative councils, and political elections. The students will naturally follow their examples. Though the hold of the elders in a joint family has not remained as strong as it was in the past, because joint family system is fast disappearing, we still have the remnants of it. It is my humble experience that students coming from cultured families, and brought up under the benign influence of cultured elders rarely become the victims of indiscipline. Leaders of literature and creative arts can elevate the cultural and aesthetic tastes of students by writing, editing and publishing noble and great books of literature and cultivating their sense of wit and humour. Such innocent pastimes of reading good literature and of laughing at ourselves add salt and spice to life, which has been made restive by the tensions of modern life.

EDUCATION IN VEDIC INDIA

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EDUCATION OF BOYS

Education was compulsory for the three higher castes in the Vedic age. After initiation with the holy thread a student had to go to the preceptor's house or forest-school to study. The three higher castes alone, viz, Brahmins, Kshatriyas and Vaisyas were eligible for initiation and as initiation is regarded as the second birth or spiritual birth they are called Dvija or twice-born. Regarding this second birth of the initiated, Satapatha Brahmana (11-5-4-12) remarks, 'The teacher lays his right hand on the head of the pupil whereby he is spiritually impregnated by him. Within the third night the embryo issues out of the teacher and being taught the Savitri he obtains true Brahminhood'. This is his spiritual regeneration. The spiritual significance of initiation is thus stated in the Satapatha Brahmana. 'Indeed he attains a new birth, a spiritual birth who undergoes Brahmacharya.' The student is termed Brahmachari and he has to declare formally, 'May I enter upon Brahmacharya ; let me be a Brahmachari' (S. B. 11-5-4). After initiation a twice-born is allowed to study the Veda. The whole of the Satapatha Brahmana (11-5-4) gives a graphic picture of the initiated student's entrance to the preceptor's residential institution and the primary injunctions of the Acharya or the teacher are recorded therein. 'From to-day thou art a student observing vows ; do your duty ; place fuel in the sacred fire ; be obedient to the teacher ; do not sleep in the day time ; observe continence' are some of the injunctions.

The student approaches the teacher in a submissive and humble spirit and the teacher asking his name accepts him as his pupil. The period of student-life is compared to a prolonged sacrifice (*सत्र*). The student has to study the Veda and its accessories daily. This is known as *Brahmayajna*. Daily should he tend the preceptor's holy fire by feeding it with fuels. 'Thereby he kindles his mind with fire, with holy lustre.' He is to beg alms every day without any sense of shame. Begging is prescribed to create a spirit of humility in the learner's mind. 'Shorn of shame and pride he begs alms', observes the Satapatha Brahmana. He should beg alms first of the

preceptor's wife and thereafter from his own mother so that he may not be refused alms in the first begging. On completion of his academic career he places the last fuel in the sacrificial fire and takes his final bath (स्नान). After this final ablution he is termed 'Snataka' or graduate when he returns to his home from the forest university. This coming back to the paternal home is called *Samavartana*. Hence the convocation is termed 'Samavartana Utsava' even today. While proceeding to the paternal home the student takes up a burning fuel from the fire-pit of the Guru and establishes his sacred domestic fire (गृहपत्याग्नि) with that fire.

We come across names of many students in the Brahmanas and the Upanisads of the Vedic literature. Aruni, Bhrigu, Svetaketu, Satyakama, Nabhanedistha, Narada, Saunaka etc. are famous names renowned for their renunciation, spirit of service and knowledge per excellence. The student life of Nabhanedistha is narrated in the Aitareya Brahmana (5-22). The whole of the ninth Brahmana of the Aitareya Brahmana (5-22) recounts the truthfulness and honesty taught to the pupils by the ideal teachers of ancient India. Likewise in the Taittiriya Brahmana we come across the story of the noted student Bharadvaja. The Kathopanishad bespeaks the keen thirst for supersensuous knowledge, the desire to unravel the mystery of death of Nachiketa, a mere boy of tender years.

Looking after the house of the teacher and tending his cattle also forms a part of the student's duty. The Chhandyogya Upanisad (4-4-5) recounts how Satyakama goes to a distant land with his teacher's cattle and during his sojourn there the number of cattle increases from four hundred to a thousand. The Aitareya-Aranyaka (3-1-6-3,4) and Sankhyayana-Aranyaka (7-19) also refer to the rearing of Guru's cattle by the pupils.

The Gopatha Brahmana (11-1-2-1-9) contains some important passages bearing on the internal and external training during the period of Brahmacharya. A student should overcome various passions such as sleep, lethargy, anger, greed, vanity, hankering after name and fame, bragging, cultivation of personal beauty etc. He should shun the company of women, music, dancing, dandyism, scents, drinking and the like addictions that stand a bar to the intellectual, moral and spiritual progress in the formative stage of one's life. His behaviour should always be polite and polished. In the Guru's presence his conduct must be meek and humble. He is to take lessons for his guidance from even the trivial objects of nature.

The Syllabus of Study

As regards the courses of study Satapatha Brahmana (11-5) gives us a detailed syllabus of various subjects. The Vedic literature comprising Mantra or Samhita, Brahmanas, Aranyakas, Upanisadas and Vedangas form the main subject of instruction and essential part of education. The sacred lore was handed down from generation to generation through oral transmission. The Vedic study was called Svadhyaya (स्वाध्याय). The whole of the sixth Brahmana of the Satapatha Brahmana is a glowing eulogy of the Vedic study and contains injunctions for the same. Other subjects of study in which instructions are offered have been mentioned in the Satapatha Brahmana. The items include precepts or Vedangas (अनुशासनानि), the sciences (विद्याः), the dialogue (वाकोवाक्यम्), traditional myths and legends (इतिहास पुराणम्), and laudatory couplets in honour of human beings (गाथा नारांशासो). Sayana while commenting on this passage takes 'Anusasanani' to mean six Vedangas, 'Vidyah' to mean philosophical systems, 'Vakovakyam' in the sense of theological discourses, 'Itihasa-puranam' in the sense of cosmological myths and accounts of kings etc. and 'Gatha Naramsasi to mean verses recounting deeds of human beings. Satapatha Brahmana (13-4-3) makes mention of the science of snakes (Sarpavidya), demonology (Raksa-vidya) and the black art of necromancy which is termed Asur-vidya as it was not countenanced in the civilised society. The courses of study gradually swelled in bulk with the inclusion of new subjects as ages rolled by. This fact is amply borne out by Chhandyogya Upanisad (7-1-2), where the pupil Narada gives an exhaustive list of the subjects he has studied to his preceptor Sanatkumara. The list comprises all the four Vedas, Itihasa Purana, the Veda of the Vedas (वेदानां वेदम्), rituals concerning the propitiation of the manes (पितृ), the science of numbers or Arithmetic (राशि), the science of portents (दैव), science of divination (निधि), the art of debate and metaphysical disputation (वाकोवाक्यम्), code of conduct (एकायनम्), knowledge relating to gods (Deva-vidya), accessories to the study of the Veda (Brahma-vidya), the science of physics and biology (Bhutavidya), the science of politics and government (क्षत्रविद्या), astronomy (Naksatra-vidya), the study of serpents and toxicology (Sarpavidya) and Devajana-vidya. Sankaracharya commenting on this passage explains वेदानां वेदम् i. e. the Veda of the Vedas as grammar, and Brahma-vidya as the study of Vedangas. He takes the term Devajana-vidya to mean the art of perfume-making, dancing and music, both vocal and instru-

mental. Some scholars like Ranga Ramanuja split up the word into two terms 'Deva-vidya' and 'Jana-vidya', the former standing for music and dance, and the latter for the science of medicine.

Educational Debates, Discourses and Conferences

Debates, discourses and conferences are a regular feature of academic life, their topics being mostly educational or sacrificial. Debates are termed Brahmodaya ब्रह्मोदय in the Vedic texts which in the classical sanskrit literature are called 'Vidya-vivada' or 'Vidya-vichara', as we find in the Kadamvari and the like works. Questions and cross-questions are put in a debate by the contending participants and there is a judge or board of judges. The designations of the prime mover and the opposer are Prasnin प्रश्निन् and Abhiprasnin अभिप्रश्निन् respectively, as met with in the Suklayajurveda and the Taittiriya Brahmana. Some scholars are led to think that the term 'Vakovakyam' (वाकोवाक्यम्) mentioned in the foregoing lines originally meant this debate which consisted of words and counter-words or witty repartees in the shape of dialogue. The germ of logic or Nyaya-sastra may be traced in this system of debate. Not only students, but also teachers who are eminent scholars and sages also launch on debating bouts with zeal and seriousness. Forest universities, royal courts and sites of grand sacrifices witness, as recorded in the Brahmanas and Upanisads, many educational conferences, theological discourses and debating competitions. The Satapatha Brahmana records many debating bouts. King Janaka of Videha is a great patron of learning and his court convenes frequently debates and disputations over which the king declares handsome prizes as the palm of victory. Thus the Satapatha Brahmana records the debate between sage Yajnavalkya (याज्ञवल्क्य) and Sakalya regarding the number of gods (11-6-3), between Uddalaka Aruni and Sauceya Pracina-Yogya शौचेय प्राचीनायोग्य (11-5-3-1), between the teacher Sandilya and his pupil Saptarathavahana (सप्तरथवाहन), theological disputation between the Hota and the Adhvaryu अध्वर्यु i. e. the Rigvedic priest and the Yajurvedic priest [13-5-2-11], questions and repartees between the different priests in the horse sacrifice (13-5-2). In Satapatha Brahmana (11-6-25) we find brahmins challenging King Janaka to a debate and the scholar sage Yajnavalkya's rejoinder. An interesting account of a debate is recorded in Satapatha Brahmana (11-4-1-1) wherefrom we gather that there existed the custom of flinging a gold coin as the challenge to a debate like throwing the

gauntlet in a duel. A brahmin youth of Kuru-Pancala country, Uddalaka by name, goes to north India where he flings a gold coin as the prize of and challenge to a debate. The northerners accept the challenge and put up Svaidayana Saunaka (स्वैदायन शौनक), son of Gautama, as their spokesman to take up the challenge and champion their cause. In the bout that follows Uddalaka is defeated by Saunaka, hence the former offers the gold coin to the victor and becomes the latter's pupil. These are the beginnings of debates and discourses which reach their culmination in the Upanishadic age when the court of King Janaka becomes a celebrated seat of learning, a seat of famous spiritual discourses and theological disputations. The debates held between the erudite scholar Yajnavalkya and other sages recorded in the Brihadaranyaka-Upanisad, constitute one immortal and unforgettable chapter of ancient India's sacred lore. The figure of the versatile female seer Gargi looms large in the field of female scholarship in Vedic India. Sage Yajnavalkya who defeats all other sages in debate fails to defeat Gargi, nor can Gargi defeat him. Their debates end in a draw, declares the judge Janaka. The two debates held between them shine like a purple patch in the Brihadaranyaka-Upanisad (3-6 and 3-8).

Two Types of Students

There are two classes of pupils called Upakurvana (उपकुर्वाण) and Naisthika (नैष्ठिक). The Upakurvana students retire to their paternal home and enter into the second order of life known as Garhasthya (गार्हस्थ्य) whereas the Naisthika students do not come back to their homes. They, inspired by the great ideal of renunciation, reside in the preceptor's residence forever, observing a vow of perpetual celibacy. They turn out to be great scholars and great sages. The Upakurvans are so called because on the day of their leaving the *alma mater* they are enjoined to offer something to the Guru as a fee. Be it mentioned here that education is imparted free of cost. The parents are not to pay a farthing for the tuition and food of their children. The villages skirting the sylvan institutions maintain the pupils. Daily the pupils beg cooked food from the villagers and subsist upon it. The teacher does not realise any fees. The very term 'Acharya' means a teacher who offers instruction without realising fees. There is a belief that learning becomes futile if something, however humble it may be, is not offered by way of 'Daksina' or fee. Hence only on the day of leaving the school the pupil pays something in kind of his own

accord. A poor student is enjoined to offer a bunch of edible herbs only if he fails to procure anything else.

Two Types of Teachers

Mention has already been made of teachers of residential institutions where students go for study and all round training after the initiation ceremony is over. These teachers are rooted to their institutions. Besides these there is a class of wandering teachers or peripatetic instructors who move from place to place and impart learning to the seekers. They are called 'Carakas' from the root 'Car' which means 'to roam about'. Satapatha Brahmana 4-2-4-1 refers to such wandering teachers. These teachers fulfil a great need of society as important medium for propagation of learning and culture, carrying wisdom wherever they go. They are like mobile schools of learning, easily available and accessible. They educate the mass and help the cause of the literacy campaign. The title of Kulapati is conferred on those residential teachers who maintain at least ten thousand students by offering them food and boarding. The definition of Kulapati runs thus :—

‘सुनौनां दशसहस्रं योऽन्नदानादिना ।

अध्यापयेद् भरेद् वापि सवै कुलपतिः स्मृतः ॥

Sage Kanva of Kalidasa's famous drama Abhijnana-Sakuntalam is a Kulapati. Hence a Kulapati teacher stands at the head of a big university. The term is used to-day to mean a chancellor of a University.

The Convocation Address

The convocation address of the universities in the Vedic age is recorded in the Taittiriya Upanisad. The address bespeaks the wisdom, practical outlook and farsightedness of the Vedic fathers. Even today it is unsurpassed as a convocation address which is delivered to the graduates of forest academies on the day of their leaving the institution. On the day of leaving the institution after graduation, the students take their final bath and congregate at a place within the campus of the academy on the velvety green amidst idyllic sylvan surroundings and the preceptor delivers his parting message in the following words :—

‘Speak the truth. Do your duty. Be virtuous. Do not give up the study of Scriptures. Deviate not from the path of truth. Deviate not from the path of religion and duty. Deviate not from the path

of good. Forget not to offer oblations to the manes and gods. Respect your teacher. Respect your mother. Respect your father. Revere your guests. Do such deeds which have the sanction of the Scriptures and the learned. Shun evil deeds. Your manners must be polished and praiseworthy. Lead a chaste married life and keep up the continuity of the line. Whenever you give anything give it with reverence and grace. Don't be a miser or self-seeking man. By all means must you keep to the path of duty and piety. This is the commandment of the Lord. This is the injunction. This is the teaching of the Vedas. This is also my instruction and this should be the guiding motto of your life." Even a casual reader cannot but be impressed by the deep wisdom, practical utility and farsightedness of this convocation address of ancient India which, in its original (Sanskrit) is couched in beautiful and inimitable language. Western savants of name and fame like Max Muller, Goldstuckor, Sylvain Levi, Stein Konow, Winternitz etc. have paid glowing tributes to this convocation address which is a message to the student community for all times to come.

From the foregoing lines we may safely conclude that the scheme of education in the Vedic India provided for the physical, moral, intellectual and spiritual development of the pupils. The education was all-sided, both brain-making and man-making. The very fact that the synonym of student-life was Brahmacharya bespeaks the spirit of the education of that age. The term Brahmacharya implies discipline in thought, discipline in words, discipline in action termed मानसतपः, वाचिकतपः, कायिकतपः respectively in the holy Scriptures. The student passed his life in an ideal atmosphere of learning, renunciation, discipline and strict continence under the paternal care of an ideal preceptor far away from the din and bustle of the madding crowd. He received an all-sided education which went to the harmonious unfolding of his latent faculties. His parents had not to pay a farthing for his education and maintenance. The teacher enjoyed the perfect confidence of guardians. The student drank deep of the fount of knowledge at the feet of the master. After graduation the pupil came back to his home and got married. Thenceforward he became a member of the society. It goes without saying that one who passed the period of his student-life in such strict discipline, self-reliance and pursuit of learning following the motto of plain living and high thinking could never be duped by sheer worldliness or gross sensuality. The base propensities of the ordinary worldlings could

not touch him or lead him astray from the path of duty and righteousness. Thus he became an ideal house-holder and a useful member of the society, holding aloft the noble example of discipline, honesty, self-denial, morality and service. Such students turned out to be gems of society and pillars of the nation.

EDUCATION OF GIRLS

In this discussion we shall confine ourselves to the education of women that existed in the Vedic age which comprises the age of Sāṁhitā, Brahmana, Aranyaka, Upanisad and Sūtra literature. There will be some stray references to the epic age by way of comparison and parallel instances.

In the Vedic age women attained to a high standard of education, intellectual, moral and spiritual, as is borne out by the following discussion and references. Females of higher three castes, Brahmana, Kṣatriya and Vaisya, had access to Vedic study and also worked as teachers.

Amongst the authors of Vedic hymns we meet with many women seers side by side with male seers. The names of such women composers of Vedic hymns as Viśwavara (R. V. 5-28), Apala (R. V. 8-9), Kāksivati Ghosa (R. V. 10-38), Romasa (R. V. 1-126), Lopamudra (R. V. 1-179), Ambhrini Vak (R. V. 10-125) are well-known. The Vedic work Brihad-devata (बृहदेवता) calls these seers Brahma-Vadinis. Besides these seers we come across the names of Indrani, Yami, Urvashi etc. as authors of pieces of Vedic hymns. Not to speak of woman's accessibility to Vedic Study, some highly enlightened women even composed Vedic hymns.

Woman's Eligibility to Vedic Study and Upanayana

In the days of yore, i. e., since the age of Rīgvedic Sāṁhitā down to the age of Sūtra literature females of higher three castes were initiated with the holy thread i.e., underwent Upanayana sacrament, uttered Savitri or Gayatri, tended holy fire and studied Veda along with other subjects. Yama (यम) says,

“पुराकल्पे कुमारीणां मौञ्जीबन्धनमिष्यते ।

अध्यापनं च वेदानां सावित्रीवचनं तथा ॥”

Harita (हारीत) also makes the same observation with the variant reading,—‘पुराकल्पे तु नारीणाम्’ । He further observes,—‘द्विविधा वै स्त्रियो ब्रह्मवादिन्यः सद्योवध्वयः । तत्र ब्रह्मवादिनो नामुपनयनम् अग्निन्धनं वेदाध्ययनं स्वर्गहे भिक्षाचर्येति । सद्योवधूनां तु उपस्थिते विवाहे कथञ्चिदुपनयनं कृत्वा विवाहो कार्यः ।’

There were two kinds of women, Brahnavadini and Sadyovadin. The former underwent investiture with holy thread, tended holy fire, studied the Vedas and begged alms in her own home. The latter on the eve of their marriage ceremony, were initiated with holy thread. This passage proves that the former used to observe continence and a life of renunciation. That the brides were invested with holy thread before marriage is also mentioned in Gobhila-grihya-sutra (2-1-19),—*प्रावितां यज्ञोपवीतिनोभ्युद्रायन् जपेत् सोमो ददद् गर्न्धवाय*; i.e., when the bride will put on the outer garment in the form of the sacred thread (यज्ञोपवीत) then the bridegroom will utter the mantra 'सोमो ददद् गर्न्धवाय etc.'

In the Vanaparba of the Mahabharata we find a Brahmin initiating Kunti, the mother of Pandavas, into the Savitri hymn ;—

ततस्तामनवद्याङ्गीं याहयामास स द्विजः ।

मन्त्रं ग्रामं तदा राजन्यथर्वशिरसि श्रुतम् ॥

Authoritative works on Hindu Law such as Nirayasinidhu (निर्णयसिन्धु) of Kamalakar, Smriti-chandrika (स्मृतिचन्द्रिका) etc. support the above statement. Manu was aware of this Vedic custom and standard of women education in the Vedic age but the custom of upanayana of women was almost obsolete in his time though there remained stray instances. Banabhatta in 7th century A. D. refers to the prevalence of this custom when he writes about a girl in his famous work Kadambari as 'ब्रह्मसूत्रेण पवित्रोक्ततायाम्' (Sanctified with the holy thread).

Access of Women to both Veda and Yajna (यज्ञ)

The very term पत्नी means one who helps the husband in the performance of sacrifice. Panini lays down the rule 'पत्युर्नो यज्ञसंयोगे'. The term पत्नी is derived from the word पति with न suffixed in the sense of 'connection with sacrifice'. Without wife one could not perform any sacrifice. Satapatha Brahmana (5-2-1-8) says, *जघनार्द्धोवा एष यज्ञस्य यत् पत्नी*; wife is the hind-part (one-half) of the sacrifice. The wife of the sacrificer (यजमानपत्नी) had to be present in every sacrifice and utter several mantras in the performance known as Patni Samyaja (पत्नी संयाज) which is compulsory in every sacrifice. In the sacrificial camp (यज्ञशाला) a particular spot was earmarked for the wife of the sacrificer. Likewise queens had to take active part in Asvamedha sacrifice.

In the marriage ceremony the bride is enjoined upon to utter several

Vedic mantras of which two are,—ध्रुव' द्यौ ध्रुवाः पृथिवी etc. and प्रमे पतियानः कल्पताम् ; Gobhila distinctly lays down the injunction 'इमं मंत्रं पत्नी पठेत्'.

Panini clearly refers to female students of Veda when he teaches us the formations of such words as Kathi (कठि), Vahvrchi which mean female student of Katha Sakha of Veda and woman who has studied many riks (बहु रिक) of the Veda.

Female Teachers

Panini refers to female teachers by the words *Acharyya*, *Upadhyaya* as distinct from *Acharyyini*, *Upadhyayi* which mean wives of (Male) teachers. Explaining these terms *Patanjali*, the author of *Mahabhasya* cites by way of illustration, आपशलिमधीयते आपिशाला ब्राह्मणी' i.e., a female teacher who teaches the Apisali School of Sanskrit grammar. The author of *Kasika* (काशिका) thus illustrates this rule,—'कात्कुत्स्मैमधीयते काशकतस्मा ब्राह्मणी' i.e. a female teacher who teaches the Kasakrtsna school of Sanskrit grammar.

Patanjali also refers to students of female teachers ; यौदमेधी is the female teacher and her students are यौदमेधाः ।

Female Savants

Innumerable names of female scholars and philosophers shine in the pages of our ancient lore. In Brihadaranyakopanisad the name of Gargi stands out pre-eminently. She looms large in the field of female scholarship in the Vedic age. When all the sages were defeated by the erudite scholar and saint Yajnavalkya in the theological disputations held in the court of King Janaka they made Gargi their spokesman to debate with Yajnavalkya and champion their cause. Two chapters of the said Upanisad (iii-6 & iii-8) record the debating Bout between the two. Gargi could not be defeated. The name of Maitreyi is known to all for her spirit of renunciation and thirst for immortality. The said Upanisad (ii-4) records her spiritual discourse with her husband Yajnavalkya. She said,—'what shall I do with trash worldly riches which cannot give immortality ?' In this remark of Maitreyi we hear the cry of the aspiring human soul ringing through the ages. Aitareya Upanisad refers to elderly married ladies attending discourses on Vedanta philosophy. In one of the Brahmanas we find an Aryan lady proceeding to the north to study and obtain the title of Vak, i.e. Sarasvati. The Mahabharata records many learned spiritual and political talks of Draupadi addressed to Yudhishthira.

Scholarly female ascetics are also referred to as Paribrajika or Siddha Tapasi (सिद्धतापसी). In the Ramayana, Sabari, a woman ascetic is described as 'वीरकृष्णाक्षिनाम्बरधरा जटिला सिद्धतापसी' and Ascetic Sulabha's (भिक्षुणी सुलभा) metaphysical discourse addressed to King Janaka in the Mahabharata has attained wide celebrity. In the Yogavasistha Ramayana Queen Chudala (चुड़ाला), wife of King Sikhidvaja (शिखिध्वज), awakens the slumbering soul of her husband from the abyss of ignorance through her spiritual exhortations.

In the post-Vedic age the immortal names of such female scholars as Lilavati (algebra), Khana (astronomy), Ubhayabharati, Vijjaka, Madhurarani etc. are known to all concerned.

Megasthenes, Nearchus and Strabo—these Greek historians also refer to the existence of female ascetics taking part in spiritual discourses during the reign of Chandragupta Maurya, i.e. 4th century B. C. Megasthenes observes, (Fragment 40)—'Women are permitted to share in the philosophical life with the ascetics on condition that they observe sexual continence like the men.'

Education in fine arts, Knitting, Sewing, embroidery etc.

Women were taught dancing and vocal and instrumental music in the Vedic age. The Brahmana texts again and again assert that dancing and singing were arts to be practised by women and not by men. Satapatha Brahmana (14-4-3-2), states, 'पत्नीकर्मैव एते अत्र कुर्वन्ति उदगातारः'. Udgatrs i.e. Sama-Vedic priests actually do the business of their wives when they sing Sama-chants. This and similar statements prove that wives of priests used to sing Sama-chants formerly and gradually they were replaced by their husbands. Taittiriya Sanihita and Maitrayani Sanihita also testify to this fact.

Weaving, knitting and embroidery work were practised by all ladies. 'तद् वा एतद् स्त्रीणां कर्म यत् ऊर्णासूत्रं कर्म' says Satapatha Brahmana. Urna means wool and sutra means thread ; hence the former refers to knitting and the latter to weaving. Woman's fondness for embroidery has been recorded in many Brahmanas and particularly in Aitarreya Brahmana. It states, 'Women have a special fancy for embroidering cloth with multi-coloured threads and threads of gold and silver as well. They embroider the two ends and also the middle portion of a cloth'. Embroidery was called पेश; and a female embroiderer was termed पेशम्बरो ।

Military Education or Physical Instruction

In some hymns of the Veda we find women taking active part in warfare. In one Asvina hymn of the Rigveda we find a heroic lady, Vispala by name joined war and got her thigh badly injured as a result of which it had to be amputated and replaced by an iron thigh (अयोमयो जंघा). Patanjali in his Mahabhasya refers to women who could throw spears by the term Saktiki (शक्तिकी). Sakti means a spear or javelin. Megasthenes says he met strong bands of amazonian ladies in warlike uniform in the palace of Chandragupta.

From the above discussion we find and it is proved beyond a shade of doubt that female education attained a very high standard in the Vedic age in all its aspects,—intellectual, moral, spiritual, physical and aesthetic. That high standard gradually deteriorated in the succeeding ages and only faint glimmerings of that ideal woman education can be found in the days of Manu when women were put to a position of defence due to changes in the social and political set up of the country.

PLACE OF RELIGION IN EDUCATION

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Shall we include the teaching of religion in our educational programme ?

The question is perhaps out of place in our country when the policy of secularism has been adopted by Government and yet the question does need serious consideration. This question is being discussed in other countries as well—in those where religious instruction is a part of the school programme as well as those in which it is not. Is it that the countries in the first category have found something wrong in the education of their youths ? Or is it that countries of the second category have by experience found something wanting in their programme ?

Let us first see what we mean by religion. Is "Religion" composed of "rites and rituals to be followed ungrudgingly, as something ordained by God" and cannot therefore, be set aside? Are these rites and rituals ordained by God ? If that be so, there is certainly something to think about as to whether it should form a part of a child's education. We all know that the rites and rituals differ from religion to religion. Not only do they differ, but in some cases they are exactly the opposite of the other. If these rites are ordained by God, they should not differ so widely as we find them today because in all religions God is defined as omniscient and omnipresent benevolent entity, which looks after the well-being of mankind. He cannot think one way in the case of those following one religion, while in a different way in the case of those following some other. Thus rites and rituals cannot be said to be ordained by God. Are these rites and rituals then necessary in the development of the personality of the child which is commonly accepted as the aim and purpose of education ? In the present form of society, the rites and rituals do not add to the development of the child's personality.

Oxford English Dictionary defines 'Religion' as human recognition of a super-human controlling power and especially of a personal God, entitled to obedience and the effect of such recognition on conduct and mental attitude. This definition suggests the existence of a Supernatural power which guides our actions, our conduct, our mental attitudes and should therefore, be obeyed—a sort of extreme faith in that Superhuman

power which goes by the name of God. The teaching of such religion implies absolute faith in what passes as religion which is given to us by the priests etc. It therefore, means accepting what is given by human beings, the priests, in the name of religion. Now if we look to the general trend of education in all countries, it means accepting as true only those statements which conform to the laws of Nature and the truth of which can be confirmed by experiment. This is what science or scientific education teaches us to believe and to mould our behaviour. Thus there is a conflict between religion as defined above and science, and this conflict cannot be reconciled nor can one be given up for the sake of the other. In the science-biased education there is lack of faith which is the fundamental requirement of religion. One turns out Doubting Thomases while the other turns out sheep. This conflict between sheep and doubting Thomases has to be reconciled if the future generation is to come on its own. Sheep-mentality—absolute faith in what has been ordained—will not do nor would doubting-everything mentality help and yet the two aspects do help in the development of the child. The child as he grows accepts certain things on faith may be because of his love for parents, teacher and elders of the society. Whatever he learns by imitation is the result of his faith and reverence for his elders. Faith has its place in Education. The knowledge that the child gets is to some extent accepted on faith. He has faith in his teacher, in the books, in the written word. He does not doubt the veracity of these things. Later on he is made to test the veracity of what he finds from his teachers or from books and here the doubting Thomas attitude begins. His entire faculty is sharpened, he tests everything he sees, applies his previous knowledge and judges for himself what is right and what is wrong. But the right and wrong is again tested on what the society has said. His sense of values thus depends to a certain extent on Trust or Faith. This development of the Sense of Values of the child and the making of these values his in his own life, is defined as Religion. The awareness of the beautiful, the good and the true in life and adjusting his mode of behaviour to this truth, beauty and good in life is religiosity. This religiosity teaches the child to evaluate his actions on the anvil of truth, beauty and goodness. In other words this religiosity is the development of conscience which is the sensitive touch-stone of judging good and evil,

asking the individual to accept what is good and to reject what is evil. The development of this sensibility of conscience should be the task of what is known as religious education, for it is the conscience which establishes whether individual has lapsed from the recognition of the good and true and which therefore, helps him to turn backward to the right path. The education of the conscience should be the fundamental part of child's education. It helps him to discern right from wrong, it guides him in the best use of his powers, and thus guides the course of his behaviour or conduct.

Religiosity also includes a spirit of reconciliation. In actual life everything is not fair and rosy. We have to face evils as well and for harmonious living, spirit of reconciliation - of give and take—is absolutely necessary. One has to adjust one's ideals to those about him for harmony and therefore, to conciliate with others.

Finally what is necessary is the integration of the whole personality in terms of spiritual values which can be achieved by formulating principles of conduct consonant with the high ideals, which should be flexible enough to meet actual life situations.

What has been said above will show that education should develop in the child (a) Faith, (b) conscience and (c) Conciliation. Faith is developed through prayer and meditation which satisfy the inner spiritual needs of the child, bring him peace of mind and relieve him of anxiety from fears. Prayer and meditation raise the Soul of the individual and make him happy and contented in Life. Co-operative working, acts of social service, responsibilities in the schools and colleges will develop in the child the sensibility of conscience and the spirit of conciliation. There will be the joy of achievement in the successful working of the jobs undertaken by over-coming difficulties in working out and this in turn will develop self-discipline and the value of trustworthiness. The cardinal virtues of kindness and unselfishness, justice and temperance, endurance, honesty, fidelity and fortitude will be developed and what is religion or religiosity if not the combination of all these?

Man does not live by bread alone. He is tempted to believe that material wealth is enough. There is however something more than this in life. There are spiritual values which bring him peace and contentment, which reveal to him the great potentialities he possesses

and which are theirs as well as ours, which are for the benefit of the humanity as a whole. Every educational institution should do something to inculcate these spiritual values in the child. For this, we shall have to plan the most effective devices to let these values have their full impact on the education by providing situations in which he experiences these values. If this is successful we can expect emotionally stable individuals desiring to live in peace, harmony and co-operation with their fellow-citizens. This means that the programmes in our educational institutions should, from the very beginning of education, be so devised as would sow the seeds of the values we prize the most as cultured educated human beings. In older times the seeds of these human values were sown by the parents, the family, the elders and the society which was based on co-operation, sympathy, tolerance, charity and unity. When institutions of learning came to be established, the role of parents etc. was taken up by the Guru and things went on well. Now in modern life when such institutions are defunct, when the pattern of society has completely changed and when we have a general scheme of education with institutions of different categories, it has to be the duty of the educators to step in aid to arrange for such programmes as would bring about the desired result. Today too much of the materialistic value of life is being infused into the youth of our country who have not been advanced with the services of the values of life during their younger age. This means that an educator should look to the reorganisation of our primary education in particular and should make a wise selection of teachers, especially those in charge of students at the most impressionable period of life. The existing practice of employing ill-qualified, ill-trained and ill-suited persons will not do, no matter what the expenditure is likely to be in engaging the right type of teachers, mainly because no amount of teaching on the desired values of life will have the necessary effect after the child passes the impressionable age. What has to be remembered by our administrators is the need for imbibing values along with education during the most impressionable age. What has to be right values of life, I call religious education. For this there is no creed, caste or religion in the ordinary sense. Such an education is Sectarian-cum-Secular and provides the need of all types of religions and traditional beliefs

APPENDIX I

REPORT OF THE COMMITTEE ON RELIGIOUS AND MORAL INSTRUCTION—DECEMBER, 1959

In their letter No. F.1-1/59-SE1, dated August 17, 1959, addressed to Shri Sri Prakasa, Governor of Bombay, the Ministry of Education of the Government of India communicated to him that a Committee to make a detailed study of the entire question of religious and moral instruction in educational institutions, had been appointed with himself as Chairman, and with Shri G. C. Chatterji, Vice-Chancellor of the University of Rajasthan, Shri A. A. A. Fyze, Vice-Chancellor of the University of Jammu and Kashmir, and Shri P. N. Kirpal, Joint Secretary to the Government of India in the Ministry of Education, as members, with the last-named to act also as Secretary of the Committee. In the same letter, the terms of reference of the Committee were laid down as follows :

- (i) To examine the desirability and feasibility of making specific provision for the teaching of moral and spiritual values in educational institutions.
- (ii) If it is found desirable and feasible to make such provision, (a) to define broadly the content of instruction at various stages of education and (b) to consider its place in the normal curriculum.

2. We should like to offer our grateful thanks to the Government of India, and particularly the Ministry of Education, for the great honour that they have done us in entrusting to us the difficult and delicate task of tackling a problem that has baffled eminent thinkers and educationists as well as ordinary householders through the decades. Everybody has recognised its importance ; but so far, evidently, no proper solution has been found. We have, therefore, approached our work in a spirit of humility, realising fully the responsibilities placed upon us. It would perhaps not be an exaggeration to say that the intricacy of the task overwhelms us, and we have a feeling of diffidence as we endeavour to fulfil the duties assigned to us.

3. As soon as the appointment of our Committee was announced, it naturally attracted wide attention and publicity in the press. The Chairman received a large number of communications expressing great interest and satisfaction that the Government should have set up such a Committee, and suggesting various methods by which a proper type of religious education could be given in educational institutions. Various individuals and agencies also supplied the Chairman with considerable literature on the subject. On the other hand, some newspapers in their editorials and others in their communications, opposed the fundamental purpose of this Committee, and regarded its assignment as futile and even dangerous.

4. We should like to mention here that the method that we have adopted for the work of this Committee. The Ministry of Education wanted this report as early as possible so that they could place it before the Central Advisory Board of Education at its meeting early in 1960. As the different members of the Committee live at long distances, one from the other, it was not possible for them conveniently to meet very often or hold long

sessions. We, therefore, carried out our work by correspondence, meeting only from time to time as absolutely necessary. We did not issue any questionnaires or invite any persons to give evidence before us. We feared that this process would unnecessarily prolong our proceedings and delay the sending in of the report. We felt that our main duty was only to formulate broad principles; and if and when they are accepted, a detailed programme of instruction could be worked out. In the light of these considerations, we thought it would be best if, for the present, we discussed the matters only among ourselves, and embodied our opinions in a report. We are grateful to all persons who have been good enough to transmit their views voluntarily, and have also supplied us with literature on the subject.

5. In the past, whenever any proposal was mooted for the teaching of subjects other than secular in schools and colleges, the words used were "moral and religious education." The Ministry of Education in its letter mentioned above, while retaining these words so far as the designation of our Committee was concerned, has, in defining our terms of reference, used the words "moral and spiritual values" and avoided the term "religion". We think that these words are more appropriate for they are non-controversial, for one thing, and also because the word "religion" has, in the course of time, come to have certain unfortunate associations. Perhaps we might dwell for a moment on this before we proceed further.

6. "Religion" etymologically means something that helps to bind man to man (*religare*, to bind). As different religions arose in different parts of the world, they tended to bind only those who followed the same faith. Thus the followers of one religion got divided from the followers of another, both for the sake of material gain, and also in an attempt to bring others to one's own religion which each religious community regarded as the only true one. Fierce wars have been fought in its name, and even within the fold of the same religion, much cruelty has been practised by one sect upon others who interpreted the same religion in a different way. Because of these sad events, too well known to be repeated, many thinking men and women have felt that we should have nothing to do with religion in its doctrinal or ritualistic form. In any case, they thought that this aspect of religion should have no place in the syllabuses of educational institutions. We understand the views of those who think in this manner, and we feel unhappy that men and women who should have known better, have misused the name of religion for purposes of conflict and for the breeding of hate among human beings instead of spreading love and mutual co-operation.

7. Broadly speaking, every religion can be divided into four parts :

- (i) *Personality of the Founder*.—Much of religion deals with the greatness and the holiness of the founder of the faith. Various incidents of his life are reverently remembered and recorded, and much of the devotion of the followers of a faith circles round his words and deeds.
- (ii) *Genesis*.—In this a religion tells its followers as to how all the phenomena we sense around us—all that we see and touch, hear and smell and taste—came into existence. This part of religion in one word, deals with what is known as

"Cosmology" and seeks to give an account of the Creator and the Universe created by Him.

(iii) *Ritual*.—Every religion prescribes some outward forms which its followers adopt, and which they follow. These deal with the great events in life like birth, marriage and death, and the rites and ceremonies that are performed at various stages of the individual's life.

(iv) *Ethical code*.—Every religion tells its followers what is right and what is wrong, what they should do and what they should not do. It is in the pursuance of the moral code mainly that the ideas of good and evil, virtue and vice (sin) arise and are recognised.

8. While perhaps this can be regarded as generally true of all religions, Hinduism—as it is ordinarily called and which is the religion of the majority of the people of this land—does not completely fit into the above pattern, and adds to the intricacies of the problem before us. Hinduism, in a way, is not a religion even though it is designated as such. The word "Hindu" does not occur in the sacred books or even in the old secular literature of those who are regarded as its adherents. In fact, it would be difficult to translate the word "religion" into Sanskrit, the language of the old texts, unless we use the word "*sampradaya*" which should really mean only a creed or a sect. The word "*dharma*" which is very well known, and which is generally recognised as a synonym of "religion", may mean, and does mean, many things like duty, rites and ceremonies, customs, code of conduct and law (both moral and secular). The word "Hindu" evidently was given to all the peoples who lived on the left or the east and south of the great river *Sindhu* or the Indus, by those who lived on the other side and beyond. The Greeks first gave this name to the inhabitants of this country and later the Turks, the Persians and the Arabs confirmed its usage. Much later, the people living in India also started calling themselves as such. As is well known, the Indian Muslims are known as "Hindi Muslims" in Muslim countries and in some European languages, the word "Hindu" is used to describe all Indians, whatever their religion.

9. The old literature of the Hindus—both religious and secular—gives various names to their faith :—

Vaidik dharma (the law of the learned); *Arya dharma* (the law of the noble); *Manava dharma* (the law of human beings); *Sanatana dharma* (the eternal law); and *Varnashrama dharma* (the organisation of social life into *varnas* or castes and of individual life into *ashramas* or stages). There are some *sampradayas* or creeds and sects within the orbit of Hinduism which embody the four characteristics of a religion as mentioned in paragraph 7 above. But it will be seen from an analysis of facts pertaining to what is known as the Hindu religion that there is not necessarily a Founder of the faith nor are there uniform ideas about genesis, sacraments or even moral codes. There is, however, an underlying stress on the performance of Dharma or Duty by every individual.

10. Islam, which is followed by the next largest group in the country, conforms to the normal pattern described in paragraph 7 above, and its message is quite definite. The religion of Islam stresses the brotherhood and equality of man under the sovereignty of

God. It is uncompromisingly monotheistic and lays down that man shall be rewarded for his good actions and punished for his sins. The prophet Muhammad claimed no divinity. He was only a human being, but the inspiration he received was divine. Thus he was a model for Muslims to follow in their own lives. The word "Islam" signifies submission to the will of God and is not derived from the name of its founder. The chief pillars of the faith are prayer, fasting, *zakat* (poor-tax) and pilgrimage. Originally the name of a faith, Islam later came to signify a certain pattern of civilisation, which is now an integral part of our Indian culture. As there are 40 million Muslims in our country, Muslim values must, of course, be taken into account in imparting moral and spiritual instruction.

11. In addition to these two principal religions, India also has other faiths, *e.g.*, Christianity, Sikhism, Jainism, Buddhism, Zoroastrianism, Judaism, all of which have a deep religious and spiritual background and which must be understood by us if we are truly to learn and appreciate the spirit of India and its spiritual strength.

12. The complexity of the problem before us is evident. All the same, we feel that some solution must be found, and a workable system of instruction in moral and spiritual values evolved for the good of the country and the emotional integration of its peoples. It would be pertinent to enquire why this problem has been raised today in this particular form. The problem had been before the British rulers of the land since the 30's of the 19th century when they turned their attention to the task of organising their system of education in the country, in the wake of the consolidation of their political power. As they had to deal with followers of many religions, and were anxious to establish peace and security for the purpose of maintaining their hold on the country, they did not want to interfere with the religious beliefs of their subjects. Their bias naturally was for Christianity which was their own religion, and which they regarded as the only true one. They left the work of propagating this faith to the Christian missionaries whose educational institutions they helped financially and in many other ways; but as rulers, they observed strict neutrality. The British rulers in India regarded—and even tried to use—these British missionaries as their allies in a common cause. Moreover, when they introduced the English language and literature in their educational system, they had no doubt that indirectly this would also influence the religious outlook and belief of the people. The words of Macaulay written in 1836 are worth repeating in this connection. Lord Macaulay writes : "No Hindu who has received an English education ever remains sincerely attached to his religion. It is my firm belief that if our plans of education are followed up, there will not be a single idolator among the respectable classes in Bengal thirty years hence. And this will be effected without any effort to proselytise; without the smallest interference in their religious liberty; merely by the natural operation of knowledge and reflection".

13. The problem whether or not to give religious education specifically as such, has been mooted over and over again. Throughout the period of British rule, neutrality was strictly observed so far as Government was concerned. Christian institutions were positively encouraged, but no obstruction was put in the way of educational institutions that various other communities wanted to establish for themselves. Thus came into existence the Mohammadan Anglo-Oriental College founded by Sir Syed Ahmed at Aligarh in 1885.

educational institutions of their own choice. The State is not precluded from giving grants to them. It is certainly not our desire to recommend any departure from the principles embodied in the Constitution.

15. The fact that our leaders in Government and outside have thought it fit to raise the question again shows that something has gone wrong with our educational institutions. They must have found that there is some lack in our scheme of education which is apparently responsible for the various unfortunate incidents of indiscipline, rioting, even murder, that have taken place in the student-world in various parts of the country. They may have felt that it is necessary to develop some inner discipline and strength of character among our youth so that liberty is not debased into licence, that mutual harmonious relations are established among men and women of all creeds, and that our educational institutions produce young men and women of good and sound character—disciplined, responsible and trustworthy—fit citizens of a free country. It is also possible that many people may have felt that the secular nature of our State has been wrongly interpreted to mean complete freedom from moral restraints, leading to a sad loss of all sense of values. This Committee, we believe, is the outcome of the fear that schools, colleges and universities today are not yielding the results that were expected from them, and the presumption is that there is something wrong in the educational system itself, which is largely responsible for the present state of indiscipline, frustration and drift. This lacuna has therefore to be filled ; and education in the higher values of life, may perhaps do the needful.

16. Certain factors in our educational edifice have particularly attracted our attention, and have influenced our conclusions. The one great fact of the present day is the widespread demand for educational facilities at all levels everywhere. A directive of our Constitution enjoins that elementary education should become universal as quickly as possible. Schools, colleges, and even universities are springing up in large numbers almost everywhere. Another aspect of our educational situation appears to be that the education that we are imparting is not purposeful. There is a feeling of frustration in the minds of the students even as they pursue their studies, for their future is not clear to them. The menace of unemployment among the educated is growing day by day, causing deep resentment in the individuals concerned, dislocating our social and economic life. We find a great deal of discontent and disturbance at Colleges and Universities. Discipline, as generally understood, appears to have vanished. Even persons in authority are found quarrelling among themselves in many places, thus vitiating the atmosphere in which education is being imparted to our youth. Students who should be devoting their time and attention to studies, often appear to be engaged in anti-social activities. Generally speaking all personal touch between the teachers and the taught has been lost with the result that there is little mutual affection or sympathy. The situation appears to be deteriorating fast and there is evidently an urgent need for developing a better sense of values and qualities of character among the youth.

17. Apart from this feeling of frustration among our youth and the general decline in educational standards, the situation is appreciably affected by the disruptive forces at work in our society outside the school. It would be incorrect to lay the blame for the

present situation on the youth alone, for they are being influenced all the time by the standard of values and conduct of the adults at home, in business life, in politics and other spheres of activity. There has been in recent decades a general loosening of social relationships and increasing emphasis on careerism and on a more materialistic approach to life. Some of the older bonds which kept various groups and classes together have lost their hold. The sense of cohesion and national purpose which was created by the experience of a common struggle for freedom has largely ceased to operate, and individuals and groups are more concerned with sharing in the rewards of power and patronage than with facing the challenge of national reconstruction and enriching the national heritage. All this has reacted adversely on the minds and attitudes of youth and undermined their discipline and morale. Though we are primarily concerned with the problem of youth, we should like to point out that the improvement of the educational process is intimately bound up with the wider problem of social reform and the toning up of the moral and spiritual fibre of the people at large.

18. In spite of these general conditions it is significant that there still function in the country various special types of educational institutions where the atmosphere is pleasant; where students are devoted to their studies; and where they are properly preparing themselves for life. Among these are certain public schools which have an exclusive character on account of the high cost of education imparted. Then there are also schools and colleges run under Christian auspices, with an atmosphere of Christian thought and tradition, which do not charge very high fees and admit students of all denominations. More recently the Ramakrishna Mission have also opened educational institutions of good quality which fall under the latter category.

19. The public schools are reserved for those who can afford large sums of money for the education of their children. These institutions are beyond the reach of even the middle classes. The number of students in such institutions is comparatively limited and the more favourable pupil-teacher ratio enables the teachers to keep in close personal touch with their pupils. It will be found that in these public schools, the majority of the students come from privileged homes—the old aristocratic families, the upper strata of Government services, the wealthy mercantile community and the managerial ranks of big industrial concerns. While so much stress is being laid on education through the regional languages, these institutions continue to teach through the English language which is still very important for the purpose of securing entrance into public services—whether civil or military. No wonder that all those who can afford it, prefer these institutions to others of the general sort. Children brought up in these special institutions learn discipline and good manners. They are properly equipped physically and mentally. With all the advantages that they possess, they are also, generally speaking, better educated than those who go to the ordinary schools and colleges. When they go in for higher education, they start with an initial advantage. They cannot help forming more or less a separate class by themselves. Many of them continue the habits inculcated in the earlier years, observe discipline, study hard, take active part in games and sports, give a good impression of themselves, and succeed in the world. No one will deny the high quality of education imparted in the

public schools and the training for character which these institutions emphasize. These institutions cannot, however, satisfy the needs of ordinary boys and girls who do not come from the class of the privileged rich. On the other hand, schools and colleges run under Christian auspices educate students of all classes. Though from the outside they may resemble other institutions, yet the atmosphere inside these institutions, is different. The self-sacrificing spirit of the teachers is very evident. The contacts between the teacher and the taught are close and friendly. One does not hear much of indiscipline or strikes, and what the public schools do to the select few, these institutions are able to do for a larger number. The personal lives of the teachers, invariably affect the students for their good. We would like to see the atmospheres of these institutions extended to all schools and colleges in the country.

20. Religion through the ages has influenced all departments of life. It has inspired man to express all that is best in him. Literature and philosophy, sculpture and music, architecture and painting, all bear deep impress of religious thought. While reading a book or looking at a picture, we would not be able to understand its full significance unless we knew something of the religion of the author or the painter. Great literature cannot be properly understood and appreciated without some knowledge of certain concepts and images derived from religious thought. A study of English poetry, for instance, brings us in close contact with the history and beliefs of Christianity as well as its traditions and legends. It is not possible to read Greek literature without knowing something of Greek mythology which was an important ingredient of their religion. Similarly Persian and Arabic philosophy, literature and architecture are deeply imbued with the religious spirit of Islam. Certainly no one can read and understand Sanskrit Dramas unless he is familiar with the gods and goddesses who dominate so much of Hindu thought and life. A great part of the culture of humanity and most of the traditional values which continue to influence human conduct have been shaped by Religion, which is even today one of the most powerful forces in our society. We should recognize this fact and plan accordingly. Simply because some people have fought in the name of religion, or debased it by committing other crimes against humanity, we cannot exclude it from our plans for social progress and betterment of life.

21. In order to avoid constitutional difficulties arising out of Article 28 of the Constitution, as mentioned in paragraph 3, the terms of reference laid down for us, speak of "moral and spiritual values in educational institutions", and not religious education as such. The conclusion to which the Central Advisory Board of Education came in 1946, as mentioned in paragraph 9 above, was that religious education should be the business of the home and the community of the student concerned. To leave this entirely to the home and the community is, in our opinion, unsatisfactory. In the home, the rituals and the outward forms of religion are usually emphasized; and the young folk in such an atmosphere, saturated with such ceremonials, are bound to attach too much importance to this aspect of religion to the neglect of ethical teachings and spiritual values.

22. Owing to various social and political factors during the recent past, different religious communities came to live in isolation from each other without caring to know

the fundamentals of religions other than their own. Very few had any knowledge of the significance of religious holidays and festivals of other communities. This unfortunate ignorance of other faiths often accompanied by a limited understanding of one's own religion, bred prejudices and contributed to disunity. It is no wonder that such a situation could be easily exploited by foreign rulers who were naturally interested in encouraging communalism and religious separatism. Instead of binding people together in the common pursuit of fundamental moral and spiritual values and in the tolerance and understanding of each other's beliefs and ceremonies, religions tended to keep communities apart, often in an atmosphere of suspicion and hostility engendered by political considerations. This has been a great weakness in the mental and spiritual make-up of our people. In the scientific world there are many questions on which the opinion of experts is sharply divided, but such divergence of opinion does not lead to any ill-will or rancour. Unfortunately the same spirit of objectivity and tolerance does not prevail in the sphere of religion. Diversity of religion is one of the most important features of our national life, and it would be of the greatest advantage if every educated Indian were to know and understand the guiding principles and spiritual values of religions other than his own. We therefore advocate an objective, comparative and sympathetic study of all the important religions of India. By knowing in broad outline the beliefs of our countrymen in all their variety, we shall add to the fund of our knowledge, and with this knowledge and understanding, ignorance which breeds prejudice and bigotry will give way to tolerance and sympathetic appreciation of the religious life of our fellow citizens.

23. There can certainly be no harm if we learn the ethical codes prescribed in various faiths. At the present moment we know our own codes, if at all, and think all other codes must be crude and imperfect. A vegetarian Hindu or Jain, for instance, would be inclined to regard all non-vegetarians as calous, cruel and even immoral. If, however, he knew that many vegetarians, who would spare a mosquito, might have no hesitation in ruining a man, while there may be many non-vegetarians who even when they eat animal flesh, are really generous and charitable to their fellowmen, and kind and gentle to animals, he may not then think that vegetarianism necessarily means kindness and non-vegetarianism implies cruelty. We could give other examples also of differing moral codes particularly in the matter of sex relations. If we understand why and how others think differently from us, we would be more tolerant, and alive to the need of forming new codes of behaviour in conformity with current thought. If however, our knowledge is confined to the penal codes prescribed by Governmental authority, we would not go very far in the establishment of true human understanding and brotherhood. We must not forget that there are always great philosophies—both social and spiritual—underlying all religions, and it would be good if we knew and understood them. We think that the various religions should be made the subjects of study, and every facility given for the followers of different faiths in the country, to know each other better by knowing each other's inner thought and aspiration. It is indeed a shame that many of our so-called educated people do not know the legends and heroes of our own faiths and of others in the land. If at all we do know, we do so through English books dealing with such matters, which we might chance to read. In

other countries even the worst critics of religion know their religious books well, and are quite familiar with their teachings, doctrines and stories. It is time that we too knew our religious literatures directly, and were taught to appreciate them sympathetically and reverently.

24. We have to lay special stress on the teaching of moral and spiritual values. Moral values particularly refer to the conduct of man towards man in the various situations in which human beings come together—in the home, in social and economic fields, and in the life of the outside world generally. It is essential that from the earliest childhood, moral values should be inculcated in us. We have to influence the home first. We fear that our homes are not what they ought to be. Habits, both of mind and body, formed in the early years at home, persist, and influence our life afterwards. Education of the parents should also be a very important factor in our educational scheme today. By lectures, leaflets and pamphlets, through the radio and the cinema, this can be done, and should be done. Good manners are a very important part of moral education. It is not unusual that when a people attain Freedom suddenly after long years of bondage, they are inclined to become self-willed, arrogant and inconsiderate. In such situations good manners are easily set aside and young people tend to express the first flush of freedom in license and rowdiness.

25. The importance of good manners cannot be overstressed. With the passing away of the old, aristocratic society of the nineteenth century, much of the graciousness and charm of social behaviour and human relationships has largely disappeared. To outsiders we often give the impression of being impatient and ill-mannered. Both in private and public life, we observe that due to mutual suspicion and prejudice, and pre-conceived notions and false ideas, much avoidable friction is caused. Good manners will impose proper restraint on us and remove harshness in our words and rudeness in our behaviour. Good manners verily are like the oil that helps to keep the machine of human society running smoothly. We have been losing our manners rather rapidly and it is necessary that we should recover them. Good manners should be sedulously inculcated and teachers must give instruction in this to all students at all times, both by example and by precept. We must be constantly told that what hurts us, hurts others also; and we must behave towards others as we want others to behave towards us.

26. Then there is a great deal of talk of corruption and dishonesty in our official and our business life. It is the students of today who are to be in charge of the various departments of life tomorrow; and if they learn what real integrity is in their early years, they are not likely to go very far wrong later on. Every effort must, therefore, be made to teach students true moral values from the earliest stage of their educational life. We are not unaware of the various steps that are being taken at different educational levels—towards literacy drive, adult education, and education of the handicapped. If the content of education is also enriched with moral and spiritual values, the purpose of education will have been truly fulfilled.

27. Just as moral values affect the relations between man and man, so do spiritual values affect the individual in his relation with himself. The individual is not only a body;

he is also a soul. He does not live by bread alone ; he wants inner peace and happiness. If he loses all spiritual values, he loses the possibility of being at peace with himself. It is necessary to have some faith in things beyond the flesh, some identification with a purpose greater than oneself in order to achieve this mental equilibrium. Unfortunately not many pursue the good for its own sake. Just as so many of us forbear from doing wrong because of the punishment that we know would follow at the hands of governmental authority, so must we also refrain from doing what we know is wrong, even when there is no fear of any policeman or magistrate. This can only be possible if we have faith in higher powers and in the moral basis of social organization. A realisation of spiritual values will also prevent us from being selfish. Law, for instance, will not punish a man who passes by, and does not save a little child from being drowned in shallow water from which he could have easily saved it, for law does not lay on him the duty of doing so. If, however, we have any realisation of moral and spiritual values, we would not only save a drowning child when there is really no fear of personal danger, but would also put ourselves in positive danger in order to save and help others.

28. No governmental law compels us to be charitable or generous or helpful to others. It is only the realisation of social obligations which find their sanction predominantly in moral and spiritual values that can lift us above our personal mundane concerns, and impel us to devote ourselves to the welfare of others. If we do not inculcate these virtues in early years, we would never be able to do so later on. Thus while we study at school and college, we must also imbibe many virtues that only an appreciation of moral and spiritual values can give. A nation that deprives itself of these, and only concentrates on material concerns—however important and valuable they may be—would be like a body without a soul. No one knows what life holds for him. There may be much trial and suffering in store. Faith in things beyond our immediate ken, will give solace and comfort; it will also strengthen us to bear our lot and to carry on our duties as courageously and cheerfully as possible. We have no manner of doubt that it is most desirable that provision should be made for the teaching of moral and spiritual values in educational institutions. We also think that it is quite feasible ; and even if there are some difficulties, they must be surmounted so that this may be made practicable.

29. We cannot deny the fact that very much depends upon the atmosphere that only good teachers can create. Great care has to be taken in the recruitment of teachers and in their training. There is no doubt that different persons are born with different urges, traits and temperaments; and just as there are many who seek power of wealth, there are others who prefer the quiet life of a teacher, gathering and spreading knowledge. The important thing is to provide sufficient incentives to young people with the right bent of mind and temperament to enter the teaching profession. Apart from raising the remuneration of teachers which is too low to attract talented persons to the profession, it is necessary to improve the general status of the teacher in society and to restore to him something of that honour and respect which he commanded in old times. Our present-day society has still to learn the value of good education and the overriding importance of teachers in

bringing about the desired change. It is our teachers who will help to create and maintain the proper atmosphere in their institutions. The teachers must, however, be carefully trained and attuned to the objective of inculcating moral and spiritual values through the understanding of and respect for all religions. Dr. Bhagavan Das's *The Essential Unity of all Religions* (1955) and Maulana Abul Kalam Azad's commentary on the Quran, entitled *Tarjumanul-Quran*, indicate the kind of approach which we should like to see adopted in matters of mutual religious understanding.

30. Among spiritual values, we would also include patriotism. Generally speaking, most of us have a very inadequate conception of patriotism. Our loyalties are narrow. The whole country with all its religions and peoples is seldom envisaged as an organic entity which has to be cherished and served, and whose integrity has to be protected even at the cost of our lives. In the old days, at school and college, students were taught poems that helped them to learn and imbibe patriotic fervour. They were taught books which gave stories of brave deeds performed in the service of the country. These books were later withdrawn by our British masters presumably because they feared that such books strengthened the feeling of patriotism and tended to incite people against foreign rule. Such literature must be very carefully chosen and prescribed so that students in their formative period of life, learn the virtues of patriotic service, and admire and emulate those who have done great deeds for winning and maintaining the freedom of their country. Today when fissiparous tendencies are gaining strength and regionalism threatens to disintegrate the country into smaller units, it is all the more necessary to assert the virtue of true patriotism and to see that this is properly inculcated during the impressionable years of a student's life. Our patriotism should neither be egotistical and chauvinistic nor so limited and narrow as to exclude our duties to humanity. It should foster a burning love for the Motherland and an ardent desire for service to one's fellow beings. Anything that helps us to behave properly towards others, is of moral value. Anything that takes us out of our self, and inspires us to sacrifice for the good of others or for a great cause, is of spiritual value. Any system of education that does not teach us these, is not worth the name. While the need to promote a sense of patriotism is urgent, we should not overlook the importance of other loyalties. It is necessary that young people should learn during their impressionable years their duties to self, family, neighbours, other human beings and animals.

31. We have noted with satisfaction that in recent years our educationists have become more conscious of the value of physical education and extra-curricular activities. The State is now doing more for physical education, games and sports, and other recreational and cultural activities than in the past when these were grossly neglected. These activities have their own place in the general scheme of education and their proper organisation must be the constant concern of teachers. We are, however, of the opinion that there is ample scope for the teaching of moral values through such activities and not enough is being done in this respect at present. These activities need to be more effectively directed towards the development of character and discipline.

32. Turning specifically to the terms of reference, our broad conclusions may be stated as follows :—

(a) The teaching of moral and spiritual values in educational institutions is desirable, and specific provision for doing so is feasible within certain limitations.

(b) The content of such education in moral and spiritual value should include a comparative and sympathetic study of the lives and teachings of great religious leaders and at later stages, their ethical systems and philosophies. The inculcation of good-manners, social service and true patriotism should be continuously stressed at all stages.

(i) We regard it most important that in any educational scheme, the home should not be left out ; and we suggest that through mass media such as leaflets, talks, radio and the cinema, and through voluntary organisations, the faults and drawbacks of our homes both in the matter of their physical orderliness and their psychological atmosphere, should be pointed out, and instruction given as to how these can be removed. If this is done in an impersonal manner, it would not hurt anyone, but would draw the attention of the persons concerned to their own shortcomings, thus inducing and encouraging them to eradicate these.

(ii) It would be very desirable, as suggested by the University Education Commission, to start work every day in all educational institutions with a few minutes of silent meditation either in the classroom or in a common hall. There could be some sort of prayer also which need not be addressed to any deity or ask for any favour, but which may be in the nature of an exhortation for self-discipline and devotion to some ideal. Occasionally in these Assembly Meetings inspiring passages from great literature, religious as well as secular, and pertaining to all important religions and cultures of the world, could be read with profit. Community singing of inspiring songs and hymns can be most effective at the school stage.

(iii) Suitable books should be prepared for all stages—from primary to university—which should describe briefly in a comparative and sympathetic manner the basic ideas of all religions as well as the essence of the lives and teachings of the great religious leaders, saints, mystics and philosophers. These books should be suitable to the various age groups in different classes of schools and colleges, and should be a common subject of study for all. Collection of poems and selected passages from Sanskrit, Persian, English and the regional languages should be made for the use of young people. These publications will give sound instruction and perhaps teach true wisdom ; they will also tell young people what duties they owe to themselves and to others. Suitable books should be prepared for different stages of education which would help in the inculcation of patriotism and social service. These should particularly concentrate on deeds of heroism and self-sacrifice in the cause of the country and in the service of others. We attach very great importance to the preparation and production of such books. Authors should be selected with the greatest care and their manuscripts should be revised in consultation with eminent authorities. The entire

programme of preparing and distributing such publications should be operated by a central agency set up under the auspices of the Union Ministry of Education.

- (iv) In the course of extra-curricular activities, learned and experienced persons may be invited to deliver lectures on inter-religious understanding. Educational broadcasts and group discussions may be organised to stimulate interest in the study of moral and spiritual values.
- (v) Special stress should be laid on teaching good manners and promoting the virtues of reverence and courtesy which are badly needed in our society. Traditional ways of learning proper conduct from such teachers as the Muslim Maulvis in the north may be encouraged. An all-out effort, in the nature of a crusade by all concerned is called for and nothing should be spared for the successful propagation of good manners and courtesy.
- (vi) Some form of physical training should be compulsory at every stage. This can be graded from Cubs and Boy Scouts to Auxiliary and National Cadet Corps. Games and sports should be encouraged and the dignity of manual work and social service to the community should be taught. At present, very few students take to this activities. Our suggestion is that everyone should take up some activity of this kind and thus learn habits of co-operating with others, and imbibe the spirit of sportsmanship.

33. It has been stated above that the teaching of moral and spiritual values in educational institutions is desirable and that specific provision for such instruction is feasible within certain limitations. The limitations are obvious. The letter and spirit of the Constitution must be respected and the sensibilities of religious groups cannot be ignored. The curriculum is already overloaded and the right type of teachers are not easily available. In a society where several religions are practised side by side and where religious passions can be aroused easily, the State must proceed with caution in defining the content of instruction in moral and spiritual values. Such teaching should enlighten the student, promote mutual understanding and respect among persons of different faiths, and contribute to national unity. The main thing is that some great ideal of life should be placed before our young people and this should sink into them and become a part and parcel of their being as they complete the educational process. How this teaching is to be organised is the problem before us.

34. The following suggestions merely indicate a broad ; frame-work of instruction in moral and spiritual values at different stages of education :

(1) *Elementary Stage :*

(a) The School Assembly should be held for a few minutes in the morning for group singing.

“(b) Simple and interesting stories about the lives and teachings of prophets, saints and religious leaders should be included in the syllabus for language teaching.

(c) Wherever possible the interest of the child may also be aroused by the use of audio-visual material, especially good quality photographs, filmstrips and coloured reprints

showing great works of art and architecture closely connected with the main living religions of the world ; such material could be used in the teaching of Geography”.

(d) In the school programme, two periods a week should be set aside for moral instruction. In these classes the teacher should relate interesting stories drawn from the great religions of the world and explain broadly their ethical teachings. Dogmas and rituals of religion should be excluded from moral instruction.

(e) Through school programme, the attitude of “service” and the realisation that “work is worship” should be developed in the child.

(f) All schemes of physical education and all forms of play in the school should contribute to the building of character and the inculcation of the spirit of true sportsmanship.

(2) *Secondary Stage :*

(a) The Morning Assembly should observe two minutes’ silence followed by readings from the Scriptures or great literature of the world or an appropriate address. Community singing should also be encouraged.

(b) The essential teachings of the great world religions should be studied as part of the curriculum pertaining to social studies and history. Simple texts and stories concerning different religions may be included in the teaching of languages and general reading.

(c) One hour a week should be assigned to moral instruction. The teacher should encourage the habit of discussion in this class. Apart from this regular class instruction, suitable speakers may be invited to address the students on moral and spiritual values. Joint celebrations may be organised on the occasion of important festivals of all religions. Knowledge and appreciation of religions other than one’s own and respect for their Founders, should be encouraged in various ways including essay competitions and declamations.

(d) Organised social service during holidays and outside class hours should be an essential part of extra-curricular activities. Such service should teach the dignity of manual labour, love of humanity, patriotism and self-discipline. Participation in games and sports should be compulsory and physical education, including sex hygiene, should be a normal part of school programme.

(e) Qualities of character and behaviour of students should form an essential part of the over-all assessment of a student’s performance at school.

(3) *University Stage :*

(a) Students should be encouraged to meet in groups for silent meditation in the morning. These meetings should be supervised by the senior staff on a voluntary basis.

(b) A general study of different religions should be an essential part of the General education course in degree classes. In this connection, the following recommendations of the University Education Commission (Radhakrishnan Commission) are commended :

- (i) that in the first year of the degree course, lives of the great religious and spiritual leaders like Gautama the Buddha, Confucius, Zoroaster, Socrates, Jesus, Samkara, Ramanuja, Madhava, Mohammad, Kabir, Nanak, and Gandhi be taught.

- (ii) that in the second year, some selections of a universalist character from the scriptures of the world be studied.
- (iii) that in the third year, the central problems of philosophy of religion be considered. Standard works for such studies should be prepared carefully by specialists who have deep knowledge of and sympathy for the religious systems about which they write.
- (c) A post-graduate course in Comparative Religion may be instituted. Due importance should be given to the study of the following subjects in the appropriate Honours and M.A. courses in the fields of Humanities and Social Sciences.
 - (i) Comparative Religion.
 - (ii) History of Religions.
- (d) A fairly long period of social service should be introduced by all Universities. In the organisation and conduct of such service, considerable attention should be given to the learning and practice of moral and spiritual values.

35. From the broad suggestions outlined above, it is evident that we are in favour of a comparative and sympathetic study of religions and the teaching of their underlying philosophies and ethical codes. The Constitution provides that religious instruction given in institutions under any endowment or trust, should not be interfered with even when such institutions are helped by the State. We suggest that the sort of instruction that we have recommended, should be imparted in all institutions ; and if any special religion is particularly taught in some institutions, this should be in addition to what we have proposed. There is no question of conscience involved in this ; the instruction proposed by us is essential for the building of character and the making of proper citizens, and by its very nature it cannot possibly injure the susceptibilities of any religious group. We confidently hope that the effective implementation of the suggestions made above will create a proper atmosphere in our educational institutions, so that they may train not only technicians or professional experts but also humane and balanced citizens who can contribute to the happiness and well-being of their countrymen and of humanity as a whole.

36. As we close, we are bound to say that the many ills that our world of education and our society as a whole is suffering today, resulting in widespread disturbance and dislocation of life, are mainly due to the gradual disappearance of the hold of the basic principles of religion on the hearts of the people. The old bonds that kept men together, are fast loosening, and the various new ideologies that are coming to us, and which we are outwardly accepting without inwardly digesting their meanings, are increasingly worsening the situation. The only cure, it seems to us, is in the deliberate inculcation of moral and spiritual values from the earliest years of our lives. If we lose these, we shall be a nation without a soul ; and our attempts to imitate the outer forms of other lands, without understanding their inner meaning, or psychologically attuning ourselves to them, would only result in chaos and confusion, the first signs of which are already very distinctly visible on the horizon. Our nation of tomorrow is going to be what the young people at school, college and university today will make it. The edifice of our future entirely depends, for its beauty, dignity, utility and stability, on the foundations we lay today, in the form of

the education and training that our youth receive. The New India that is in the making needs the services of us all—old and young, high and humble alike. If we neglect giving our boys and girls, our young men and young women, proper education and training, the future is dark and dismal indeed. We would regard our labours amply rewarded if by this report, we can help, in however small a measure, in the right orientation of our scheme of education so that our educational institutions—from the primary village school to the largest metropolitan university—may send forth year after year, and generation after generation, men and women fully trained and equipped to take their proper places in the different departments of national activity ; and by their conduct, character and capacity, enhance the happiness and prosperity of our people, and keep the Unity, Integrity and Freedom of the country, inviolate for all time to come.

(Sd.) Sri Prakasa

Chairman.

(Sd.) G. C. Chatterji

Member.

(Sd.) A. A. A. Fyzee

Member.

(Sd.) Prem Kirpal

Member-Secretary.

Raj Bhavan,
Bombay,
December 21, 1959.

APPENDIX II

SPEECHES DELIVERED AT THE IDEAL EDUCATION CONFERENCES ORGANISED BY THE SANGHA.

1. INAUGURAL ADDRESS (EXTEMPORE) BY DR. K. N. KATJU, CHIEF MINISTER OF M. P.,
AT THE IDEAL EDUCATION CONFERENCE HELD AT JABALPUR ON 25.4.59.

To-day is a very difficult day for me because this topic is very hard and I have little experience in it. I have spent my whole life in courts and in social works in different shape and ways. I have no knowledge about what should be the ideal education, how the children should be taught, what devices should be made about it and as such I have no courage to elaborate on them. In a meeting like this where great educationists and teachers have assembled and who have great experiences, who mix with students daily, who know the conditions of the country, I don't understand what speech should I deliver before them. This is a serious problem for me. But I had told the Swamiji that in my opinion people are hard of full hearing (i.e. people hear a bit less).

I should lay before you all, that this is an ideal education, in one way it is correct in its place and it can be used in whole world i.e. whether the education is in India or outside India and this is this—speak the truth, live honestly, treat your neighbour well. Every where this should be preached but ideal education which we call is not an ancestral thing—this is preached in different way in different countries. You will know that one book was taught among the students whose name was "Citizens of India". We were taught that book and in it was written what are the duties of the Citizens? In it was written that our first duty is to become sincere to Englishmen. After independence we feel that if we find that book we shall burn into ashes. Youngsters who are sitting before us are very fortunate. After hundreds of years the sun has come out. We have to see, what sort of ideal education we should impart to our children. I have understood as to what is the great wealth. Big mines and factories are nothing. Our children are the greatest of wealth, when they will fully grow up, they will protect our independence and shall look after it. We have to see, what is their ideal education. You have to find out ways. To-day we are passing through scientific days. To-day is the day of Atom Bomb.

To-day we have to think what sort of education should we impart to our children—Science or Technical. We have to make Engineers, Technicians in our country and these should find place in ideal education. And along with such trainings I must say that we should teach our children what you call "Philosophy of Life". But what is "Philosophy of Life"? To-day each child should learn it. This is not a thing that Ideal education is an old system or old civilisation but is an old convention which convention we have received from our ancestors and we have to adore it, respect it and keep it and we are proud of it. Our Bharat is a new country. There is no such country in this world or in the whole of Universe where you can get Temples, Mosques, Churches, Gurudwaras; all are separate but on the same road and in the same line. This is an

extraordinary civilisation. There is Christian civilisation. There are churches in America, Mosques in Asia but in our country exists our old conventions i.e., in same city and at the same place all sorts of religion exist and what is the result of it. We have made constitution and our kingdom is a kingdom without any shadow of religionistic distinctions. You should think over it. It is discussed that there should be no discussion on religion, some people do not understand it and say this is totally wrong.

Our motto is this that we go to temples and we worship there and so far the other places of worship are concerned, we bow down there also whether it be Mosque, Church or Gurudwara—such thoughts are nice. We are taught that God is above all and everybody has to reach there. With this thought we respect everybody. My humble opinion is this that no other country could have made such constitution. This has been done due to this that we have got testaments, shastras, puranas, Vedas and in each of them it is embodied that "God is one". All reach to "Him" but through different paths. This has been taught to me. It is not this that one should not talk about religion. All religions are equal and one should observe equally. Whatever topics may be included in ideal education in Bharat, we should always keep in mind that, to live with love and affection with one another should be our ideal education.

I repeat it again that we have to keep attention on "Philosophy of life". If you think that you don't know what is truth then I must tell you that there are few words which may be included in our Education and they are "the teachings of Gita" which we must follow and should be our 'Ideal Education'.

To-day we have to teach our young boys and girls that our country has attained independence, we have to protect our independence and make our country a prosperous one. The main thing is this that we have to sacrifice our life for our country and there is no such thing greater than our country and its independence. In which place our Gita was written and its preaching was made? In the battle field; protect your country from tyranny and don't be afraid of death. I want that our ideal education, should be such as this, and it should be proclaimed in every corner that ideals of Gita should be preached. From whatever angle I see Gita, I don't find that there is any discussion on religion. There is only our "Philosophy of life" which is the ideal of life, and its main teaching is this that "be ready to sacrifice your life for the sake of your country and according to situation be ready to live or die." This should be the ideal education of each child.

Now, what is next "Philosophy of Life"?—It is this that do your duty and don't think of its result—result is not yours, it is somebody else's. It is God's desire. It is written there that society is a shadow of God. Lord Krishna says that you are all embodied in society. This is our ideal education. I want, that keeping such teachings in mind you should dedicate yourself for the service and uplift of our country. Don't think of result. The result is in the hand of society. I most humbly say that this should be the education of Bharat—the education of duties and sacrifice and everything is included in it.

Now I want to place before you that the ideal education of Bharat should be on the basis of "Gita". I want to say again and again that the script of our ideal education

should be Sanskrit. We are proud of our old literature, Sanskrit. I think that no education in the whole world is equal to our education. We are proud of it. I also want that in our ideal education our old literature must find its place. To-day in our independent country you must teach your children Puranas, Upanisads etc. and specially the Gita—Not from any religionistic point but from the stand point of “Philosophy of Life”.

What is caste ?—It is not born—caste is indicated from deeds—whoever he may be and of whatever caste, if he teaches is a teacher and is a Brahmin. Every teacher, whatever caste he may be belong to—he is after all a teacher. Similarly is our soldier, if he is in army, whether he is Vaishya, Sudra, Kshatriya is a “Kshatri”. It all depends upon your deeds. If you accept it then all trouble is over. I always want to repeat that it is you, who must observe, what should be the motto and basis of Ideal Education.

Everywhere, to-day, it is discussed what should be our National language (Rashtra-Vasha). In our Constitution our national language has been decided. There is only one language which is spoken in Hindusthan, which is spoken in each home, which is known to everybody. I will say that in every school the boys and girls should be taught Sanskrit. Our ideal education should be in Sanskrit. Every one must get such training so that one should talk in Sanskrit. I call that language a Rastravasha if you can understand that language and feel as if you are at home even when you go to Kanya Kumari or to Gouhati. Ours is a language which is before us for more than twenty thousand years in which we find our literature;—our whole literature is in it. If you go to Kanya Kumari people will understand Sanskrit. If we should do our best to understand Sanskrit, we shall know our civilisation. This is the sample—this is the key note. If you are going to choose the script of the ideal education, you must choose such language which can be easily understood by the citizens of our Bharat. I tell you all, that those who are born in Bharat are Bharatbasi, no matter whether he is Muslim, Sikh, Jain or whatever caste he may belong to, he must study our old and antique Sanskrit and be united.

I want to request you that this is a very big problem and I hope that you will put this ideal education before your children. It is discussed that our Jabalpur is a University town. It has come out in various Newspapers that our students do not follow our old rules which used to be followed before. There is no such discipline. Why there is no discipline ? What is the reason of it ?—I do not want to enter into such controversy—may be some faults be attributed to the teachers and some to parents who look after the children. If you smoke cigarette you ask your children not to smoke as smoking is bad—why would they hear it. Parents should make an approach to children in an idealistic way. If you teach Gita to your children and keep Gita as one of the subject in ideal education and teach them the ‘Philosophy of Life’ then you will find that children become disciplined automatically. Gandhiji has said that when any problem or question comes before me, then I take the shelter of ‘Gita’ for its solution just as a child runs to his mother. It will be better if you put this example before your children.

----- May be it will be better if the script of our ideal education be Sanskrit. People of

Jabalpur are the same as they were 500 years ago. I want to repeat it again that the spirit of ideal education is in our "Gita". I feel that, that is Sanskrit, which is the language of Bharat and if we take out Sanskrit from the scope of ideal education and say that we must learn English then it will be a great mistake and we should not do it.

2. SPEECH DELIVERED BY SHRI RUPNATH BRAHMA, MINISTER FOR HEALTH,
ASSAM, AT THE SHILLONG SESSION OF THE IDEAL EDUCATION.

Layman as I am I have practically nothing more to add to what has already been said.

Bharat Sevashram Sangha is an organisation run under the able guidance of a set of Sannyasis and workers who have dedicated their lives for the service of humanity at large irrespective of caste, creed and colour particularly in the spheres of the moral, spiritual and social uplift of the people. I have gone through the literatures of the organisation published from time to time and I cannot but deeply appreciate the different activities carried on by this organisation. Apart from rendering yeoman services to the suffering humanity at the time of calamities and distress it has really done a great service to the country in awaking inspiration in the hearts of the people to attain high spiritual and moral standard. The objectives of this organisation are very clear and the movement which has been started by it is a right movement at the right time. With due respect I pay my humble tribute to Swami Pranavanandaji Maharaj, the founder of this great organisation and heartily congratulate its selfless workers for the sacred task they have undertaken for spiritual and moral development of our people along with other social services. I am glad to find that the organisation has not only set up certain ideals before us but has done something tangible in translating those ideals into action. It has already opened a good number of ideal institutions in different parts of our country and I hope that the Bharat Sevashram Sangha will be able to enthuse a new spirit of national awakening in the hearts of our people through these institutions and its other activities.

Now coming to our subject I personally feel that after the attainment of independence the present system of education in our country needs reorientation. We need a type of education which will be suitable and helpful to us in building up our nation in the changed circumstances. Today both the teachers and the students will have to work and study hard with greater sense of responsibility maintaining high sense of discipline and character. It will be conducive to the growth of the students with character and discipline if arrangements are made in every institute for moral training. Facilities and opportunities should be offered to the students in such a way that they may have healthy atmosphere to grow up with ideal type of education and may not have any chance of entertaining any narrow and sectarian outlook. In the present set up of things and changed circumstances we need persons of high character and discipline with spiritual bend of mind to build up our national character in every strata of our life. It is really gratifying to note that Bharat Sevashram Sangha has taken up a right cause to lead the nation in this direction. I am confident that all the people of our country will respond to its call and make this organisation a great success with their full support and co-operation.

3. ADDRESS BY SHRI TUSHAR KANTI GHOSH, EDITOR, AMRITA BAZAR PATRIKA,
AT THE IDEAL EDUCATION CONFERENCE HELD AT ALLAHABAD.

Unless people got active co-operation and help from their own Government in the matter of imparting ideal education to students nothing substantial could be done although something could be done.

The present educational system has a great responsibility. It should produce not only good citizens but also those who would take up the responsibility of the Government of the country in future.

There are three parties directly concerned in our education, and they are viz., students, teachers and the last and by no means the least, the guardians of the boys.

Education is not only imparted in schools and colleges but also at home. It commences at home when students are babies. At this period they learn much from their parents, and it is the duty of the parents themselves to see that their boys and girls are given right education.

I feel that the first responsibility of bringing up the boys rests with the parents and secondly with teachers. I know that the teachers are also slaves of the present system of education ; but then the Bharat Sevashram Sangha can play a large part in altering this system and make it one suitable in the best interest of our boys, i.e., to make them good citizens of our country. And that is what education ought to be.

If education can be based on morality and religion, which was the case long, long ago in India, where there was a sweet relationship between the teacher and the taught, and if we can bring back part of the idealism to-day, our education will be sound and more effective.

4. ADDRESS BY DR. S. C. BARAT, CHAIRMAN, RECEPTION COMMITTEE,
AT THE JABALPUR CONFERENCE.

The Bharat Sevashram Sangha has launched upon a movement for moral and spiritual education in India. The Sangha organised hundreds of meetings and conferences, debates and discourses in various parts of the country on this subject. It may not be out of place to mention that in view to propagate the ideals of education, the Sevashram, within its limited resources, have been managing in different provinces free primary and junior High Schools, students Home, etc.

We belong to a generation that has seen the most momentous changes in the history of the world. Ours has not been the life of smooth evolutionary transition rather has it been a succession of revolutionary jolts. The Science has advanced with amazing and fearful strides. It has enabled us to produce new and terrible weapons of destruction. The fact remains that our moral as well as spiritual growth has lagged far behind the phenomenal development of material progress. A country which is proud of rich heritage must take this great challenge. System of Education prevailing in our country needs a thorough change. There is alarming growth of corruption, indiscipline and disorderliness in all strata of the society from the highest to the lowest.

I firmly believe that every human being has within himself ingrained somewhere a little "something" which we may call the soul or the spirit of eternal God and which expresses itself in human life. It is only through right type of education, we can develop this little atom into a world force. At the present moments there is little room for moral training in our present system of education.

I hope that the Government and the authorities of the educational Institutions have now started to realise the causes of the present unrest and indisciplineship among the students and would try to formulate their system of education to develop better understanding between the teachers and the taughts,—between students and their Gurus, between the Gurus and the guardians.

APPENDIX III

VIEWS OF PRESS ON IDEAL EDUCATION.

EDITORIAL OF THE AMRITA BAZAR PATRIKA ON NOVEMBER 4, 1952.

IDEAL EDUCATION

Distinguished speakers who addressed the conference on ideal education organised under the auspices of the Bharat Sevasram Sangha, while dwelling on the varied aspects of our present-day education, were unanimous in one specific point. They all laid stress on the development of the moral and spiritual side of the student's life which, they felt, had been lamentably ignored in the existing educational set-up. As such, the speakers held, education must take upon itself the task of developing the all round personality of the child without overlooking the moral and spiritual side of development. The Conference also adopted certain resolutions which suggested imparting of moral education to the students. Investigation into the causes underlying deterioration in our social and national life, stoppage of the practice of exploiting the students by political parties.

Education in this country, to tell the bare truth, suffers from a three-fold tragedy—lack of social direction, paucity of funds and finally, fading of morals. In the process of attaining freedom India had to pass through a revolution, even though bloodless. In every progressive country the authors of a revolution have sought to build its social order anew according to their own ideals. This has been witnessed in recent years most pronouncedly in Russia and China. Here too the Father of the Nation did not overlook the need of such a far-reaching reform and sought to give a concrete shape to his dream. Had he been spared, Gandhiji could perhaps have completed the work he had begun. Since then the aimlessness which had proved a besetting evil to our educational system has been persisting still today. We seek to build up a casteless, classless egalitarian society, an order based on the scaffolding of utmost social and economic justice unto the lowest. This, forsooth, cannot be achieved without having recourse to education moulded on the Indian pattern. Education, according to Indian tradition, is not merely a means to living, nor is only a nursery of thought or a school for citizenship. It is in the words of Dr. Radhakrishnan, "initiation into the life of spirit, a training of human souls in the pursuit of truth and the practice of virtue ; it is a second birth." But the current system does not derive its guiding principle from the aims of the social order the nation aspires to build up. Therein lies the root of the present crisis, the contradiction between the practice and the goal.

The tragic anachronism stems not only from the lack of social direction, but also from the paucity of funds. As has been noticed more than once in these columns, education has proved to be a major casualty both in the First and Second Plans. Only recently, the allocation made to the University Grants Commission has undergone a further shrinkage. Other aspects of national development have predominated in the counsels of our planners in consequence of which educational expansion and progress

have receded in the background. For this grievous blunder the society as well as the state are being made to pay a costly price in the shape of the revolt of the youth, restiveness among the unlettered masses and the threatened failure of democracy itself. The Chinese who are as much poverty-ridden as we are have found a way to overcome the obstacle of inadequate financial resources. The Communist Party members have taken upon themselves with missionary fervour the task of educating the masses and inculcating among the ignorant millions the fundamentals of true citizenship. Here in India the dominating political party has lent itself to aimless drift and endless schism.

Deterioration in the educational standard is to no small extent the outcome of the moral collapse which has held the country in its vicious grip. We need not on the present occasion go into the reason responsible for the degeneration. Yet, suffice it to say, the drift from our ancient moorings, the loss of moral values prized by our ancestors, and the shift in the social standard resulting from the invasion of plutocratic norms lie at the root of the undesirable upsurge. It has therefore, been very aptly pointed out in the conference that home does not play a lesser role than the school in the upbuilding of the future Indian citizen. The responsibility for effecting an allround moral uplift lies, therefore, not with the Government and the planners of education alone, but in no lesser degree with the parent and the guardian. The Bharat Sevasham Sangna, true to the principles inculcated by its worthy founder, has undertaken a momentous task which can be carried out with success only with fullest co-operation on the part of the state and the citizen. The attempt to-day is undertaken on a modest scale ; nevertheless, it contains the seeds of a great accomplishment in the days to come.

APPENDIX IV

RESOLUTIONS PASSED IN VARIOUS SESSIONS OF THE IDEAL EDUCATION CONFERENCE HELD UNDER THE AUSPICES OF THE SANGHA IN DIFFERENT PARTS OF THE COUNTRY.

Nation building depends fundamentally upon education. In independent India, for the purpose of creating an ideal welfare state, what is required, first of all, is man-making education on the basis of Indian ideals. As such, this conference of the Hindus of all classes and creeds resolves :—

1. That the authorities of the Universities and Govts. be requested to undertake proper scheme and make arrangements and introduce ideal Readers to impart lessons of character-building and of moral good conduct in all the educational institutions of the country.
2. That special attention of the literateurs and the publishers be drawn to the fact that no books detrimental to building up of moral character be written and published.
3. That the authorities of the Central and State Govts. be requested to take remedial steps to strictly prohibit immoral cinema shows.
4. That Students' Home be set up under supervision of teachers of ideal character.
5. That a scheme be undertaken to deliver lectures and deliberations on life-building and character-building by ideal preachers in the schools and colleges.

In view of the present alarming growth of corruption, indiscipline and disorderliness in all strata of the society, this conference of the leaders, educationists, professors, teachers, journalists and the persons holding responsible positions in different spheres of the society, adopts as remedial measures the following resolutions :—

"that a non-official representative Committee be formed with due sanction of the Government of India to investigate the causes that led to the growth of corruption and indiscipline and the disorderliness of moral standards in all strata of our society and to take necessary steps to stem the tide of degeneration of our national life".

"that the University authorities and those of Schools of different categories be urged to prescribe moral text books and arrange for regular classes on moral subjects in their institutions and also occasionally invite preachers of ideal character to deliver lectures and impart instructions to the students on moral subjects."

"that a Committee be formed to devise ways and means for stopping the exploitation of students by political agencies and anti-social elements."

"that an Ideal Students Conference be convened at an early date for taking active steps to increase the sense of individual responsibility and personal integrity in the students and to prepare them to take their proper share in serving their motherland".

"that an ideal Teachers' Conference be convened for devising ways and means to give proper guidance to the students through example than precept and to impart moral training to them so that they may develop into ideal citizens."

"that an ideal Literary Conference be organised to encourage the creative writers to produce literature with moral and idealistic trend."

"that this conference appeals to and requests the Government of India to advise the State Governments, Universities and other Educational Institutions to take practical steps for imparting moral education as early as possible on a non-communal basis to the students so that they may develop ideal character and citizenship."